he LUTHERAN

PIONEER

College board welcomes first woman member

Vol. 41, No. 15

JANUARY 14, 1959

After-Dinner Sermon

THE OTHER DAY I attended a dinner to honor a fellow pastor on his fifteenth anniversary at his church. I was surprised at the large number of young people present. Since I hadn't been assigned a definite place, and wasn't on the program, I sat among some of the younger set.

During the evening a councilman of the congregation expressed gratitude for the pastor's faithfulness and devotion and then presented him with a gift.

THE HONORED PASTOR arose to speak. Quietly he thanked everyone for the occasion and for the manifested good will and generosity. His remarks that followed possibly surprised the people. There was nothing in them about what he had accomplished, or how busy a pastor is these days, or how hard and long a pastor must work. Instead, he used the occasion to tell his people why "all my heart this night rejoices." His reasons stood out in bold outline: 1) he was a redeemed sinner; 2) he was a member of the holy Christian church with its gospel and sacraments; 3) he had been called to be a pastor to proclaim the good news of God's love in Christ.

HIS JOY was unmistakable. You could see it in his shining eyes. And it was contagious, too. When he finished I'm sure all of us were glad to be redeemed sinners and members of the church. And I have a feeling that many were thinking how wonderful it is to be a pastor.

No wonder, I thought to myself as I drove home that night, that church has so many sons in the ministry!

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy. Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

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THE CHURCH IN THE NEWS

No compromise in East Zone

The long fight of the Lutheran churches in East Germany against the Communist youth dedication rites, an atheist counterpart to confirmation, took a new turn late last year. The churches adopted "temporary regulations" which would permit young people to be confirmed even if they had participated in the Red rites.

The new regulations "were by no means to be interpreted as a compromise with communism," Bishop Otto Dibelius of Berlin said this month. Writing in *Die Kirche,* weekly of the Berlin-Brandenburg church which he heads, the bishop said, "The church knows too well that uncounted East German youngsters are enrolling for the atheistic ceremonies solely because parents are afraid their children would otherwise not be admitted to higher education."

Teen-agers who half-heartedly take part in the "irreconcilable" Communist ceremony now have the opportunity for confirmation if they show that they intend to be faithful church members, Bishop Dibelius explained. "The church must keep the doors open to everyone who shows that he does not want atheism to determine his life."

"Sorrowful life" under Reds

Life remains "sorrowful and miserable" for East Germans who dare to oppose the Communist efforts to restrict their spiritual life, Dr. Dibelius declared in a New Year's address over the West Berlin radio. Attempts to relax tensions had been made by the churches after the government's anti-religious push in early 1958, Bishop Dibelius said, but "in general the situation remains the same."

The Reds have the "utmost determination" to cut people off from Christianity, the bishop said. Their efforts "begin with the kindergarten and continue through the youth dedication ceremonies."

Many loyal Christians in East Germany "had found no other recourse but to join the hundreds of thousands who fled to the West to escape Communist oppression," the bishop continued. He noted, however, that while the work of the church in the Communist Zone was "continuously hampered," church attendance was not diminished and offerings had even increased.

As chairman of the Council of the Evangelical Church in Germany (EKID), Bishop Dibelius has long been a special target of the Reds. Communist papers have lampooned him as the "atom bomb bishop" and the "NATO bishop," but the influence of the 77-year-old churchman has not lessened among the East German people.

76 new congregations

New congregations organized in the United Lutheran Church during 1958 reached the gratifying total of 76, Dr. Donald L. Houser, executive secretary of the Board of American Missions, announced in New York last week. Record for one year was set in 1956, when 94 congregations were started. Sixty-five were organized during 1957.

LIGIOUS SITUATION IN EAST GERMANY is discussion topic as U.S. chaplains meet th Bishop Dibelius (center). Others are Dr. J. W. Winterhager, assistant to the bishop; ij. Gen. Frank A. Tobey, Chief of Chaplains, U.S. Army; Col. Harold H. Schulz, chief of S. chaplains in Europe; Col. Gomer Rees, ULC pastor and chaplain of Berlin Command.

The 1958 additions increase to 642 the mber of new United Lutheran congre- ions started since 1945, Dr. Houser closed. He said 82 fields are now be- developed and 71 others are awaiting ignment of mission developers. Only ee states are now without any United theran congregation — Maine, Ver- nt and Rhode Island. Fields are un- development in Newfoundland and w Brunswick, the only Canadian vinces without ULC congregations.

Thirty-eight congregations became mpletely self-supporting and therefore nt off the home mission rolls during year, Dr. Houser reported. Seven ssion fields were closed, mostly be- use it became possible to merge them th other groups.

man Catholic in White House?

An "unwritten law" of U.S. politics— at a Roman Catholic cannot be elected esident—will be scrapped in the near ture, a group of historians was told at Washington meeting last month. A nt session of the American Historical Association and the American Catholic Historical Association got this assurance from a panel of speakers at a forum on "The Catholic Question in American Politics."

Prof. Edmund A. Moore of the University of Connecticut said Al Smith's defeat in 1928 was caused by many issues other than his Roman Catholic allegiance. Pointing to recent political gains by Roman Catholics, he predicted that no "patriotic, intelligent person, Catholic or non-Catholic, will vote for a candidate because of his religion, although the question never will be posed so simply."

Dr. Vincent De Santis of Notre Dame University added that the "Catholic question" was "dragged" into national elections by those who thought it would give them an advantage.

Arthur Krock of the New York *Times*, who moderated the discussion, said religious prejudice was still a powerful factor and that a Roman Catholic candidate will gain support only if he makes a clear statement about his belief in the

principle of separation of church and state.

Baptists issue warnings

Possibility that Sen. John F. Kennedy of Massachusetts might be the Democrats' choice for the presidency in 1960 was voiced by the speakers. The suggestion was made that the Republicans might counter with a Roman Catholic candidate like Secretary of Labor James Mitchell.

Vocal opposition to the idea came from meetings of state Baptist conventions in the South. Alabama Baptists adopted a resolution saying that the "religious freedom of all citizens" would be endangered by "election of an individual as President of the U.S. whose religion teaches him his church should be supported by the state and be above the state." Florida Baptists adopted a similar statement, opposing election of any individual who has "allegiance to any alien power, whether political or ecclesiastical."

Georgia Baptists modified a resolution which urged that support be given only to candidates "who are committed to defend our God-given right to worship God according to the dictates of our own co sciences, even should they differ fro theirs." In final form, the resolutio called only for "separation of church an state and religious liberty for all."

North Carolina Baptists took no a tion, but applauded Dr. Stanley Lowell suggestion that Roman Catholic cand dates be "questioned closely on appare church-state conflicts." C. B. Dean secretary of the group, said he saw n reason why a Roman Catholic shoul not be elected President "if he is an ab and morally responsible man."

Priest defends bias

Roman Catholics often contribute religious tensions when they "offer litt concrete evidence of their dedication the Bill of Rights," a Roman Catholi priest said in Milwaukee. The Rev. Virg Blum of Marquette University told National Catholic Educational Press Co gress Roman Catholics should defer their actions under constitutional gua antees of freedom of speech and religio

Roman Catholics who objected to t television showing of the film *Mart*

STUDENTS OF THEOLOGY in special school for older candidates for Episcopal minist listen to Bishop James P. DeWolfe of Long Island diocese. At Garden City, Long Islan the school enrolls fifty men from 30 to 60 years of age who hold jobs during the da

uther were acting as American citizens xercising their constitutional right of eedom of expression, Father Blum ex- ained. Cardinal Francis Spellman's ndemnation of the film *Baby Doll* was similar instance of the use of "guaran- es of freedom of speech and religion," e priest continued. He deplored the ct that "not a single Catholic publica- n defended his right under the First mendment to act as director of his peo- e and express his moral convictions out a movie on public display."

undation gift aids churches

Christmas came just one week late to irty United Lutheran congregations in e northeast United States. Gifts of 00 to $300 reached them through the LC Foundation, which on Dec. 31 dis- buted a grant of $8,800 made for the cond year by the Frank E. Clark Re- ious and Charitable Trust to the new LC agency.

The Clark fund annually aids "churches . . which are maintained on slender eans because of the inability of con- egations to contribute adequately to eir maintenance and support." The irty "needy" congregations were se- cted by ULC President Franklin Clark y and ULCF Director Chester Myrom consultation with officers of the five nods in northeastern U.S.A.

astors get pension bonus

More than 4,000 United Lutheran pas- rs and lay workers who are members the church's Contributory Pension an got a New Year's bonus. Increased come enabled the Board of Pensions add one per cent to the credit account all Contributory Plan members in ad- tion to the usual interest, Executive cretary George H. Berkheimer said.

In accordance with convention actions, basic pensions for pastors, pastors' widows and children also went up on Jan. 1. Pastors who were on the pension roll June 30, 1956, will now receive a minimum pension of $1,300 yearly. Widows of such pastors will get a minimum of $650 yearly and dependent children $300. Increases in the benefit rate of the Family Protection Plan also went into effect at the beginning of the year.

New Yorkers' faith tabulated

Nearly two-thirds of the 15 million persons in New York's metropolitan area are members of a church or synagogue, a survey by the city's Protestant Council revealed. While the total percentage is similar to that throughout the nation, adherence to the major faiths varies widely from nationwide averages.

U.S.-NEW YORK COMPARED

Percentage of population claiming membership in major faiths or unchurched (figures are approximate):

	U.S.A.	New York Area
Protestant	34.3 pct.	15.9 pct.
Roman Catholic	20.0 pct.	29.5 pct.
Jewish	3.1 pct.	18.0 pct.
Others	.5 pct.	2.2 pct.
Unchurched	42.1 pct.	34.4 pct.

With 65.6 per cent of the New York area's population claiming church membership, 29.5 per cent are Roman Catholic, 18 per cent Jewish, and only 15.9 per cent Protestant. Other religions claim 2.2 per cent, while 34.4 per cent admit to no church affiliation.

Figures in the 1958 *Yearbook of the American Churches,* published by the National Council of Churches, show about 102 million of the nation's 175 million people to hold membership in some church. Of these, about 60 million are Protestant, 34 million Roman Cath-

olic, and five million Jewish, with the rest adhering to other faiths.

Protestants stronger in suburbs

A 22-county area was covered in the survey, prepared by the Rev. Leland Gartrell, secretary of the Protestant Council's department of church planning and research. It showed the Protestant proportion to be weakest in the five counties which make up New York City, representing only 12.5 per cent of the population. The Bronx was poorest of all, with only 7.7 per cent Protestant.

Jews outnumbered Protestants and Roman Catholics in The Bronx and Brooklyn. More than one-third of the population in these two counties is Jewish. Outstanding Roman Catholic stronghold is Hudson County (Jersey City), New Jersey, where 61.2 per cent of the population belongs to that church.

Protestants made their strongest showing in the suburban fringe. They outnumbered Roman Catholics in only three counties — Westchester and Putnam in New York, and Monmouth in New Jersey. Protestant strength in New York City was attributed by Mr. Gartrell largely to Negro and Puerto Rican groups. More than 55 per cent of the city's 960,000 Protestant church members are Negroes or Puerto Ricans, he said.

Biggest mission field appeared to be mushrooming suburban Suffolk County on Long Island, where 58.8 per cent of the people were not affiliated with any religious body.

Niemoeller censured

Dr. Martin Niemoeller, World War I U-boat commander who later entered the ministry and became a strong opponent of Hitler's anti-church moves, was having increased difficulty. Ardent pacifist leanings had alienated support among p tors in his regional Church of Hess Nassau and he squeaked through t one-vote victory in a bid for re-elect to the church's presidency last ye Later he called pastors who did not ject atomic armament "practical at ists."

Pastor Niemoeller was "insulting a defaming" Christians whose views dif from his, retorted Dr. Hans Wilhelm chairman of the church's synod. T synod adopted a resolution affirmi rights of members to "differences opinion" and asking that each "pres his views in a way that would not viol the commandment of love toward tho not sharing his view."

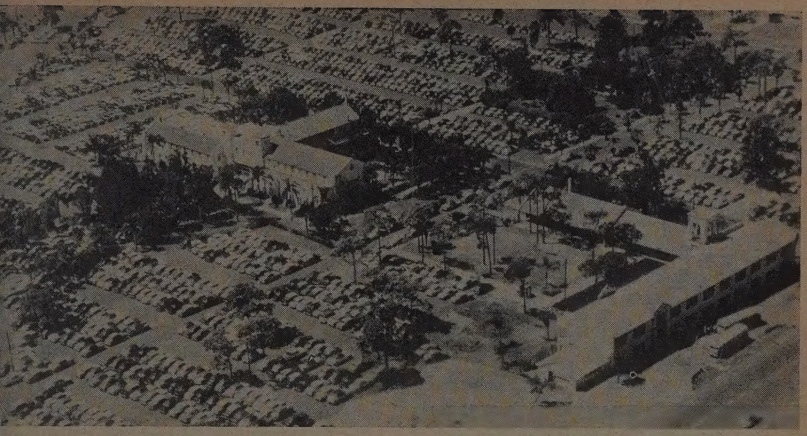
Changes mind about England

A second irritation for Dr. Niemoell came when British immigration office detained him for lengthy questioning airports because of his pacifist stand. October he lost patience over what termed "excessive questions" about preaching plans in England, took the ne plane back to Germany without filli his engagements. In letters to Briti church leaders he said he would acce no more invitations to England unl they were accompanied by formal assu ances that he would get the same tre ment from immigration authorities any other German visitor.

This month the assurance eviden came. Dr. Niemoeller announced that would preach in Glasgow, Scotland, ea this year since he had been promised writing that he would not be "molested

War-bride pamphlet dropped

Servicemen overseas should be awa of the perils of marrying a bride "heathen religion" and different cultu background, a pamphlet distributed



500 CARS PARK around Pasadena Community Church (Methodist) at St. Petersburg, Florida. With attendances of 10,000 on Sunday morning, service is piped through amplifiers to worshipers who cannot crowd into the church. Ushers distribute bulletins and take up offering from the occupants of cars as well as people inside sanctuary.

S. troops in Japan declared. Americans shouldn't think they are better than hers, but should consider before marrying a foreigner whether their families ould feel they had "married below their ltural, social, religious and moral el."

The pamphlet was written by Navy aplain George W. Thompson, a Baptt, and published by the Moody Press Chicago, one of the country's biggest igious publishers. More than 30,000 nerican troops have married Japanese des since the end of World War II.

Criticism in the Japanese press led aplain Albert C. Schiff, Jr., an Ameri- n Lutheran Church pastor who is staff aplain for the 5th Air Force, to ban pamphlet from all chapels in his area. fense Department spokesmen said the mphlet was well-intentioned but unfor- nate in casting aspersions on the moral ndards of other religions. They pointed t that chaplains and commanding of- ers realize that marriage between Americans and non-Christian brides of different racial and cultural backgrounds is a "serious problem." These officers are under orders to counsel with men who want to marry foreign brides to prevent hasty and unwise marriages, a department official said.

Sermons on prayer are wanted

The sermon most people would like to hear is on the subject, "How Can I Make Prayer More Effective?" More than 7,000 readers of the newspaper supplement *This Week* selected this topic from among thirteen suggested in a recent article by Willard A. Pleuthner. The result will be discussed in the Jan. 18 issue of the magazine.

Women readers voted strongly for the sermon on effective prayer. Men preferred the topic, "How Can I Make the Greatest Contribution to Life?" The least-wanted sermons on the list dealt with the religious approach to international problems and social problems.

WASHINGTON

By ROBERT VAN DEUSEN

PASSPORTS AND SECURITY

CONGRESSMAN FRANCIS E. WALTER has proposed a realignment of committees which would place immigration and passport matters under a new Committee on National Security. This has drawn vigorous protests from church groups.

Under the present arrangement, immigration affairs are handled by a subcommittee of the House Judiciary Committee and passport matters by a subcommittee of the House Foreign Affairs Committee. It might make good sense to combine them, since they are somewhat related, and lighten the docket of the two overloaded parent committees.

One big complaint was that the proposed new Committee on National Security would really be the present Committee on Un-American Activities, given a new name, keeping the same function of exposing security risks and adding immigration and passport affairs as new areas of responsibility. It is rumored that the staff of the Un-American Activities Committee would be kept intact under the new committee.

Congressman Walter is chairman both of the House Immigration Subcommittee and of the Committee on Un-American Activities. The proposed realignment would consolidate his functions and increase his power over immigration legislation, since bills passed by the new committee would not have to run the gamut of the full Judiciary Committee. It would give him the prestige of being chairman of a major committee.

Shift in emphasis

THE BASIC objection to the new placement of immigration and passport affairs is that it would link both of these with national security. While foreign travel both of U.S. citizens abroad and of nationals of other countries coming to the U.S., has security aspects, it would be unfortunate if this became the main emphasis.

It would be tragic if the philosophy and procedures of the Committee on Un-American Activities were to characterize U.S. treatment of immigration problems. World opinion, already dubious about many aspects of U.S. immigration policy, would be confirmed by such a shift in Congressional status. We would be saying in effect that to be an immigrant is to be an object of suspicion.

The implications of putting passport under the National Security Committee would be even more uncomfortable. A hearing held last year by the House Subcommittee on Constitutional Rights revealed a trend toward undue limitation of the issuance of passports by the State Department, on the basis that the travel abroad of certain individuals, not necessarily subversive, would be prejudicial to U.S. foreign policy.

A series of judicial decisions forced the State Department to liberalize its passport policy by ruling that information by unidentified informers may not be used as the basis for denial of a passport, and by making refusal or revocation of a passport subject to judicial review. The National Security Committee, in handling passport legislation, would seek to reverse the trend and curtail more sharply the traditional right of American citizens to travel abroad.

canadian affairs

THE CROWE CASE

WHAT WILL probably be known for a ng time in Canadian academic circles "the Crowe Case" began last April. rof. Harry Crowe, on leave from United ollege, Winnipeg, wrote a letter to one his associates on the faculty. Aparently the letter was quite critical of e administration of the school, a colge of the United Church of Canada.

Someone intercepted the letter, atched a note to it, saying, "We think ou ought to read this," and passed it on the principal of the school, Dr. W. C. ockhart.

Dr. Lockhart made copies of the letr, then forwarded it to its intended reiver. He also wrote to Prof. Crowe, ho was then lecturing at Queens Unirsity in Kingston, Ontario, telling how e letter came into his possession and fering him an opportunity to explain contents. The professor's reply was to t the matter into his lawyer's hands.

THE PRINCIPAL then proceeded to diss the situation, first with the faculty, en with the board of regents. The prossor was due to return to Winnipeg d resume teaching in September, but board fired him immediately.

At once there was a great outcry ainst the misuse of the "purloined let-." A group of students picketed and ree of the professor's associates rened in protest over the dismissal.

The General Council of the United urch of Canada happened to be in sion at the time. On the recommenion of a special committee it affirmed "complete confidence" in the board regents and in Principal Lockhart.

The Canadian Association of Univer- Teachers also appointed a special committee to look into the matter. It reported that the professor had not been given a fair hearing and recommended that he be reinstated.

UNDER MOUNTING pressure, the board of regents agreed to reinstate Prof. Crowe. If he would apologize for the trouble he had caused and would agree to co-operate with the administration, the whole incident would be forgotten.

Terming the action an "ultimatum," the professor refused to accept it. "The board will offer no assurances to me or other members of academic freedom as recommended by the CAUT," he said. Eleven more of the 52-member faculty handed in their resignations.

At the same time, Principal Lockhart resigned, because he stood "convicted as a result of a trial by press, radio and TV, as a person unworthy to head an academic community, especially a church college."

The board promptly withdrew its offer of reinstatement to Professor Crowe and said that the resignations of the other three professors would be accepted. In a prepared statement it declared that it did "not propose to preside over the dissolution of United College by turning over the administration of its affairs to a small discordant group of the faculty."

At that point, the case seemed ended. Suddenly, in mid-December, the board of regents reversed its decision and reinstated the professor, while still refusing to accept the principal's resignation.

To complete the change-about, another committee of the United Church of Canada commended the reinstatement, while still defending the school's administration.

The professor is now back in his classroom in Winnipeg. All seems to be quiet at United College. But is the "Crowe case" really settled? —NORMAN BERNER

Anybody Can Read a Prayer

Getting acquainted with prayers of others may help deepen our own

WE OFTEN NEED to read the prayers others have written to strengthen ourselves in the spirit of devotion. The first one I think of is a litany prepared for a service of public worship containing these two statements of aspiration:

From all jealousy and envy, from all unkindness, from offense given or taken, from unrighteous anger and an impatient spirit, from a hard and unforgiving temper, and from evil-speaking, O Lord, deliver us.

From an unquiet and discontente spirit, from despondency and gloom from fears and misgivings, from doubt of thy boundless love, and from forge fulness of the manifold goods of life, Lord, deliver us.

When I ask myself why that shoul be among my favorite prayers I suppos the true answer is that these petition deal with some of my favorite sins. Th words strike home.

DO WE NOT all know what it means t be entangled in the evils of envy, of o fense given and taken, of gloom and mi givings, of doubtfulness of God's love an power, and forgetfulness of his bles ings? These are some of the things th commonly corrupt our life, buildi prison walls around us, shutting us o from the fulness of life and separati us from God.

These are some of the evils that tu us into snapping and whining anima preventing us from developing into ch dren of God. This petition is a pray for deliverance from the tomb we te to build around ourselves by our sin dispositions. It pierces the wall of th imprisonment, making an opening the Light and Spirit of God to come in our lives and change the situation.

ANOTHER of my favorite prayers this:

O Lord, quicken in me the spirit courage. May I go forth to the du and conditions of this day with a ho

By HUGH STEVENSON TIGNER

ful mind, confident that with thy help I can fashion something good out of whatever material the day will provide.

This prayer is not so much our speaking to God as it is God speaking to us. I hear in it a divine Voice reminding me that this day, being set within the providence of God, will have opportunities in it for doing something worthy and useful, and for finding something gracious.

This does not mean that today is destined to be my lucky day, or a particularly happy day. It may be very difficult. But there is no day in which one cannot exhibit courage and good will, and be a help instead of a hindrance to one's fellowmen.

I LIKE THE PRAYER of Dr. Thomas Arnold, headmaster of Rugby School in England, written in 1795:

O God, who art the guide and shepherd of all faithful souls, consecrate with thy presence the way our feet may go, and the humblest work will shine, and the roughest places be made plain. Lift us above selfishness and distrust into faith and hope and charity, by a simple and steadfast reliance upon thy holy will. In all things draw us to the mind of Christ, that we may be at one with thee.

There are a number of qualities which endear that prayer to me, but I think I love it most for the quiet confidence of faith which it breathes.

I SUPPOSE everyone has heard the prayer attributed to Francis of Assisi from the early thirteenth century:

O Lord, our Christ, may we have thy mind and thy spirit. Make us instruments of thy peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy. O Divine Master, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

In this prayer we are permitted to listen in on the devotions of a saintly person, and invited to participate. Perhaps we are not able to participate completely in that prayer, for its devotion is very great and its aspiration exceedingly pure and high.

The desire of it is to *give* rather than to receive, and that, frankly, may be beyond us. Religious immaturity may compel us to be observers of that prayer rather than sharers in it. Even so, it is a holy and elevating thing to contemplate.

The understanding with which this prayer of St. Francis is informed is that man's proper vocation is to be an instrument and servant of God—an instrument of love, peace, forgiveness, concord, joy, faith, and the like. The purest of all prayer is the offering of ourselves to serving the highest of ends in our daily living.

ANOTHER of my favorite prayers is an old one, of unknown authorship, which has been preserved by the church and no doubt modified somewhat by its various users. One version reads:

O Most Loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide us from the light of that love which evermore dwells with thee, and which thou hast shown to us in thy Son Jesus Christ our Lord.

This prayer was designed to be used in a liturgy of worship, and it strikes me as being a "teaching" prayer. It points to the riches of faith.

In this prayer God is addressed as our "most loving Father." He calls upon us to give thanks for all things, to dread nothing but the loss of our connection with him, and to cast all our care on him who cares for us.

The first of these points may prove a snag to us. Am I to be thankful for my arthritis? Well, at least the statement is biblical. For instance, in the *Letter to the Ephesians* we are told to sing and "make melody to the Lord with all your heart, always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father."

The assumption behind this demand is, I think, that we are to have such trust in God's wisdom, power, and goodness as to give welcome, or at least accept ance, to the uncongenial as well as to the congenial things of our lot. But our re action to this demand is likely to be tha of the 139th Psalm. After observing tha God besets us behind and before and lays his hand upon us, the psalmist ex claims, "Such knowledge is too wonder ful for me; it is high, I cannot attain it."

So this prayer leads us out into deep water. Indeed, it is the prayer of one who recognizes that he is going to hav to deal with some deep water, and the petition is that this flood will not drown our faith—may not hide us from God's steadfast love. This is a beautiful praye that turns out to be difficult. It is uttered with reference to life's greatest difficul ties: May none of these shut me off from God's love, or prevent me from respond ing to his love.

And so may it be with you.

CHURCH GETS MAN OUT OF DEBT

By LINDSAY RONALD

"Pastor, I'm about to lose my mind."

The pastor knew Bob Smith well. He was excitable and nervous, quite a talker, and likely to exaggerate. But he was a good man, and a loyal church member. Bob had even served a term on the church council.

"Sit down, Bob. What's bothering you?"

"Well, you know we've moved. We're living with my wife's folks."

"Yes, I know. I called there one afternoon last week."

"That's right. Helen told me about it. Well, to come right down to what I'm here for, we moved in with the folks because we had to. The rent was getting to be too much for us over at the oth place."

So Bob began his story. When he g out of the hospital the last time, the do tor told him to take it easy. He loafe around for a while and then landed job that didn't involve too much pressur But the pay wasn't very good. He alreac had three children, with the fourth c the way.

Then he was laid off. Things we slow at the plant. Now he had anoth job, at even less pay, and longer hou He was on the road a lot, and had to a lot of paper work at home besides. Tw of the youngsters had been sick. O had been hospitalized for about tw weeks.

Helping a man to learn how to keep out of debt was the big problem

Now, with his wife nearing the end of er pregnancy, everything was jumpy and ense around home. There were bills, ills, bills. One company had threatened o garnishee his wages, so he went out nd got a loan. The interest on the loan as eating him up. It had gotten to the lace where he wasn't sleeping at night; e was working all day, and arguing with is wife about money every evening. He as at his wits' end. He and his wife ere constantly talking divorce and Bob as worried about her physical condition.

THE PASTOR heard him out. This emed to be a case where a good-sized an was in order, at least $500. But the hurch just didn't have that kind of oney.

"Bob, I know a man here in town, a ember of our church over on 81st St. et me talk to him. He happens to be e only rich man I know. Maybe we n arrange something."

And so the interview ended.

The next day the pastor called John arding, the man with the money. Yes, 'd be glad to help. Send the man over his office.

The pastor arranged for Bob to meet r. Harding. Later the pastor learned at Bob had received a $500 interest-e loan with no time limit for repay-ent. It sounded like just what the ctor ordered.

For six months everything seemed to go along O.K. The pastor practically forgot about Bob and his troubles. There were other problems in the congregation to worry about.

Then Bob showed up again at the study, more worked up than before. It was the same old story, only worse. Bob was even more deeply in debt. Creditors were all howling for their money. Bob and Helen were afraid to answer the doorbell for fear it would be somebody else demanding money. And now there were four children instead of three.

Bob needed at least $1,000 to bail himself out. It just didn't seem right to go to Mr. Harding again.

"Bob, I don't know what to do. But let me think it over for a few days. You pray about it, and I'll do the same."

Bob wasn't convinced. Pastors and doctors only seemed to say "Let's pray" when it was clear that human resources had been totally exhausted. Bob thanked the pastor for his time, and left the office without much hope.

But prayers were answered. Quite by accident (or was it providence?), the pastor ran into Mr. Harding at the Brotherhood district rally the following evening. Harding opened the conversation.

"Pastor, how's that Bob What's-his-name from your congregation getting along? I haven't heard a thing from him for six months. And he hasn't made a single payment on that loan I made him."

"You put me on the spot, Mr. Harding. He's not getting along. He's worse off than before. He was in the office just yesterday. Frankly, I don't know what to do with him. Your loan just seems to have prolonged the agony."

"I was afraid of that. Pastor, I respect and admire you, but you're no businessman. When that fellow came to my office, I gave him the 500 bucks, but I didn't think it would help. He's one of

those people who just doesn't know how to handle money.

"If I were you, I'd set up a special fund down at church. Get maybe three or four members to contribute a total of, say, $500. Then I'd talk to this fellow Smith, get him to come across with a list of every single creditor he has and every single dollar he owes, a complete picture of his financial situation.

"Then I'd call those creditors on the phone to find out the smallest monthly payment that would keep them from going to court for their money. I'd give it to them straight, tell them if they don't go along with me they won't get their money anyhow because everything Smith owns is in hock already. But I'd guarantee them a regular monthly payment, something coming in on the dot.

"Then I'd add up the monthly payments from each creditor. Suppose they total, say, $120 a month. Well, if I know Smith, he can't afford more than $60 a month. That's where the church fund comes in. Every time he pays $60 to you, you match that with $60 from the fund. He pays you $60 and you pay his creditors $120.

"Just make it definite with Smith that the whole thing blows up in his face if he misses a single payment. And don't tell him you have a fund that's matching him dollar for dollar. After a couple of months some of his smaller bills will be paid off, and you don't have to draw so much from the fund. After a while, Smith's $60 will handle the payments by themselves and you don't draw anything from the fund. Several months later that $60 is more than the payments he owes, and you can begin returning some money to the people who gave it to you in the first place.

"My guess is that after a couple of years, all Smith's debts will be cleared. Forget that $500 he owes me. I'll charge that off to bad debts. Only make Smith pay it into the fund. When he gets all through, you tell him the complete story.

"What Smith needs is to get in the habit of organizing his finances and paying bills regularly. You can't teach that to a man overnight. But he'll catch on."

IT WAS CLEAR that Harding had devoted a lot of thought to his plan. It was complicated enough, and it meant a lot of work, creditors to haggle with, books to be kept, checks out every month. And somehow, Bob would have to be kept in the dark about the church's helping him through the fund, for his own good. But it sounded like what Bob needed. He wasn't a good manager. Harding was completely right about that. And, on his salary, Bob had to be a good manager to survive.

So that's the way it went. Three members of the congregation contributed $150 each to the fund. The creditors were all contacted. Interestingly, several were happy to hear of a church approaching such a problem in this way and complimented the pastor on the idea. All readily agreed to the plan.

And what is more important, Bob came through. It took three years but he made his monthly payments regularly for the first time in his life. Later he confided to the pastor that he was proud to have been able to make an agreement and stick by it. It helped him recover not only his self-respect but also his credit rating in the community. The old family tensions were gone, and the pastor was happy to have been some help.

But it wasn't the pastor's doing. It all came about when the Lord answered an earnest prayer through an idea conceived in the mind of a hard-headed businessman.

uture of Trinity, Manhattan, is outlined by rising apartment houses in redevelopment rea. Despite own adjustment problems, congregation is coming to aid of other church

New York Lutheran Congregation Ready to Act:

Christ Church Will Not Be for Sale

"CHURCH FOR SALE" is no uncommon dvertisement in New York. Neighbor-oods change, families move away, and nless the remaining membership adjusts o, and integrates with, the new neigh-ors, a congregation may find it has no ther choice than to sell its property and isband.

This was the prospect facing Christ vangelical Lutheran Church recently. A trong congregation a quarter of a cen-ury ago, the uptown Manhattan church ad dwindled to a mere handful of nembers.

Pastor Christian F. Christiansen had eached retirement age. Disbursements exceeded income year after year. Only answer seemed to sell out.

A survey by the home missions department of the New York and New England Synod was not encouraging. Other denominations were active in the area, the neighborhood appeared to be overchurched, and the synod felt it should not risk benevolence funds in attempting to save the situation.

BUT PASTOR GEORGE F. SAUNDERS and his congregation, Trinity Church, 53 blocks further downtown, had other ideas. Disturbed at seeing one United Lutheran congregation after another close its doors in the last score of years, they decided to do something about it.

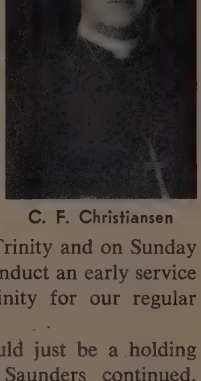
y PAUL E. VALENTINER

"Christ Church is opposite historic Trinity Cemetery at 153rd Street and Broadway," Pastor Saunders explained. "It was built in 1921 on a 75-foot frontage, is completely fireproof, has individual schoolrooms, the main floor is one casting of concrete, and the auditorium is unobstructed by pillars.

"If we Lutherans let this go and then want to go back into the area again, it will cost at least $400,000 to duplicate what we already have."

Trinity has a $17,000 "Growth and Grace" fund gathered over a period of years. "We propose to issue a $10,000 mortgage to Christ Church to permit them to get out of their financial difficulties," Pastor Saunders announced.

"Pastor Christiansen plans to retire and when he does we would like to merge the two congregations into one parish and continue to operate the building under the name Christ Church Chapel. I pass there every day on my way to Trinity and on Sunday mornings I could conduct an early service and still get to Trinity for our regular worship hours.



C. F. Christiansen

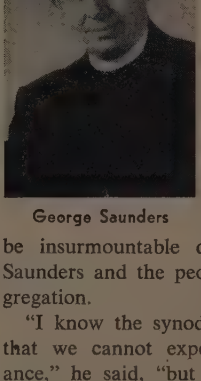
"At first this would just be a holding operation," Pastor Saunders continued. "I'm too busy to go in there for full mission development. But we plan to start a Sunday school and would like to engage a Spanish worker, perhaps have a Spanish service in the afternoon.

"If we can't make a go of it after several years I suppose we will have to sell," he admitted. "In the meantime we would like to give it a good try. If it should show signs of building up we can increas our staff to the strength we need to d the job."

THUS FAR Trinity Church has vacate four church council posts filled by mem bers from Christ Church to form a join council. Plans call for Christ Church t drop its charter and consolidate wit Trinity.

"For the present we plan to keep sep arate books so we can see how th venture goes financially," Pastor Saun ders said. "We will invest a secon $10,000 in the program if necessary.

"Last year the members of Chris Church raised $12,000. If we can rais half that amount each year it would carr the venture unde the present plan.



George Saunders

Actually, onl preliminary step have been taken The proposal re quires approva of the syno executive board and certain lega aspects must b cleared up. Thes do not appear t be insurmountable obstacles to Pasto Saunders and the people of Trinity con gregation.

"I know the synod has made it clea that we cannot expect financial assis ance," he said, "but I'm confident the will give us the green light to go ahea on our own.

"It's a big step, but I believe it is wort the effort. We have given over so man of our churches to other groups who no have fine big congregations. If, throug integration, these denominations ca make a go of it in New York, why can the Lutherans?"

PASTOR SAUNDERS is experienced in ntegrated work. He has been doing it uccessfully and is aware of another big ask facing him in the near future.

Trinity is in the middle of one of New ork's slum clearance programs. Build- ngs on all sides of the church have been emolished and huge 16-story apartment uildings are rising up. Within months a ommunity of some 50,000 people, en- irely different from the people the 70- year-old congregation has known so far, will move up to its doorstep.

"I have plenty to do right here without taking on anything else," Pastor Saunders concluded, "but I look at the Christ Church situation from a long-range view. Perhaps 25 or 50 years from now the Lutheran church may want to get back to that uptown neighborhood. It is a valuable property and I just can't see letting it go."

here is such a thing as "absentee ownership" in city hurches which refuse to acknowledge the fact that imes have changed and that new demands must be met

"Are We Becoming a Class Church?"

CITY CHURCHES must accept people f all races and economic levels if they re to survive the loss of members to the uburbs, church leaders from five states ere told during a two-day urban church lanning institute in Reading.

Sponsored by the National Lutheran ouncil, the session was held in the city's istoric Trinity Church. Lutherans from ennsylvania, New York, New Jersey, elaware and Maryland attended. In- luded in the group were three clergymen rom the Atlantic District of the Mis- ouri Synod.

The director of the institute, the Rev. Valter Kloetzli, secretary of urban hurch planning for the NLC, said that he movement of church members to the uburbs has resulted in city churches aving members who are not aware of hat is going on around the church.

"People can be so removed from the ommunity," he said, "that they don't now what is going on. The pastor may come up with a program he feels is needed in the vicinity of the church but he gets a cool reception from the members because they live in a different world."

This, he said, was an example of "absentee ownership."

Many center city churches have found after self-study programs that most of their members live in areas away from the center portion of the city. Most evangelism campaigns are then conducted by these churches in the outer areas, he added.

As a result, center city sections have become the most unchurched areas of the community. Such cases have occurred in cities with populations as small as 25,000.

CHANGES IN POPULATION and the use to which buildings are put were cited as some of the biggest changes. Each neighborhood, Pastor Kloetzli said, provides a particular type of situation for churches.

"It is misleading to believe that a

y ROBERT SCHOENERT

"In many areas of acute change, of racial and ethnic shifts of population, adjustments will be slow and painful. There will be disturbances within and without the congregation. An awareness and a confrontation of the problems and issues involved are necessary . . ."
From "Urban Church Planning" by Walter Kloetzli and Arthur Hillman

strong pulpit can overcome expressways and other changes," he reported. "Such a belief puts the responsibility on the pastor."

Situations confronting churches are new and have never been experienced before, the institute director commented. The changes, he added, will continue.

People of "lower economic status replace those who move to suburbs. These people with lower incomes many times

DISCUSSING plans for conference are Pastors Kloetzli, Samuel Jaxheimer and Gunnar Knudsen of Reading, and Erwin E. Prange of Missouri Synod's St. Mark's Church in Brooklyn, N. Y.

are not readily accepted by members r maining in an old congregation, thereb creating a vacuum of unchurched peopl

"As much as we don't like to admit i this raises the question of whether w are becoming a class church," he said.

USED AS A BASIS of discussion an guide during the institute, which was hel to acquaint the leaders with self-stud programs, was the book "Urban Churc Planning," written by Pastor Kloetzli an Dr. Arthur Hillman, dean of Chicago Roosevelt University.

Pastor Kloetzli said that self-study pr grams enable churches to find their p tential and the potential of the neighbo hood around it. About 800 such pr grams have been conducted throughou the country.

The changing urban scene was d scribed by the Rev. Ralph A. Boyer II pastor of the West Pikeland parish, Kim berton, Pa.

A TALK on group discussion metho was presented by Lucy P. Carner, former executive of the Welfare Coun of Chicago.

The Rev. Alf M. Kraabel, secreta of intercultural outreach for the NL told the church leaders that if church don't accept people of all races and ec nomic levels, they are operating out the covenant and will of God.

"The Church of Jesus Christ is he to serve Negroes, Puerto Ricans, Orie tals, the town banker and the to drunk," he said.

ed brought flowers every day

But this model husband never told his wife he needed her

By RUTH HAYWARD

ED WAS ONE of the most considerate husbands in the neighborhood. Other men might forget birthdays or anniversaries, but not Ed.

He always made all the polite gestures, like opening the car door for his wife, standing up when she entered a room. He was a good husband.

Then his wife, Julie, got sick. She had a minor operation. But the thing that puzzled everyone, even the doctor, was that Julie didn't get well. She just dragged along, half alive. "Doesn't seem to care," was the doctor's comment.

ED DID his part, we all agreed on that. He came to the hospital daily, telling his wife how good things were at home. "Your cousin Tillie's really good with the kids, Hon. Honestly, you'd never know she'd never had any of her own. She's a natural."

Then, when Julie worried over the expenses, and not being able to help out now, as she had before with a part-time job, Ed reassured her: "Now, baby, we don't need your money! I made the biggest commission last week I ever had! Things are breaking . . ."

Julie did not get any better. Still her energy lagged. Vitamins, special diets, rest—all seemed valueless.

Because it seemed pointless to hold her in the hospital any longer, the doctor sent her home.

Eight-year-old Wendy came into her mother's room, but Cousin Tillie and her father called her back.

"But I need to see her," Wendy cried in protest. "I need my mother!"

JULIE GOT OUT of bed, reeling with weakness, but holding onto the wall for support.

"Julie!" Ed cried, coming to her side. "No! Get back into bed!"

"Wendy needs me!" Julie almost sobbed, but she looked happy behind her tears. "She needs me, Ed! She said she needs me, Ed! She said she needs me!"

"Of course she needs you!" Ed said. "We all need you . . . but get well, fir - - - - -"

Julie looked at him in wonder. "You need me? You all need me?"

"Of course we need you," Ed tucked her in bed with his accustomed gentleness. "What made you think otherwise?"

Julie leaned back against the pillow, weak, but happier than she had ever

been. "You never said so . . . you just never once said it, Ed . . ."

"I didn't?"

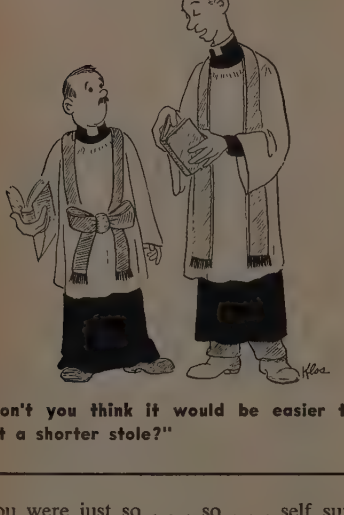
She shook her head, but stroked his hand that lay on the spread.

"But didn't you know?" Ed asked.

"No, Ed, a woman can't *know* . . . no one can just *know* . . ."

"But was I ever unkind to you?"

"No, not unkind, Ed. No, not ever.



"Don't you think it would be easier to get a shorter stole?"

You were just so . . . so . . . self sufficient."

He said softly, "If you only knew, darling, if you only knew! I'm nothing without you. Just nothing. Need you, Hon? Oh, I need you more than anything in the world!"

From that moment on, Julie grew stronger, until she glowed with a health and vigor greater than she had ever known.

Next to the words: "I love you," perhaps the most important of human phrases to each other is: "I need you."

IN OUR NEIGHBORHOOD there is a woman we all value for her wisdom, her ready willingness to help in any emergency. Then came a time when her little dog died. She called her neighbors, telling us of her tragedy: "I need you all to talk with . . ." and we all came. Later she was remembering . . . "I don't know what I'd have done without you all . . . I never knew I had so many friends . . ."

She who had been so dear to us in her strength and so willing to help others all these years, was now much dearer to us because she, too, had needed us . . . and had said so.

Of course, it does not take an emergency to make these ties closer with the declaration of our need of another. We can tell them because of simpler, daily needs. Little things like . . .

"How do you make your applesauce cake?"

"Can you tell me how to get rid of aphids on my roses?"

"Your clothes get so white . . . how do you manage it?"

I need you! You need me! Let's tell each other so!

NOT FREE DISCUSSION, but the lack of it, disrupts the peace and unity of a congregation. The peril lies in too many decisions being made by too few people. Most churches resent having their thinking done for them—even when it is good thinking.—JOHN R. SCOTFORD in *When You Build Your Church* (Channel Press)

FIVE MAKE A FAMILY

IS A WOMAN A THING?

THE HOUSE was rocking and rolling when Dan came home. He had to give the back door an extra slam to make it close but that did not drown out the music from the living-room. "Am I in the right place?" He shook the snow from his cap. "Sounds like a dive of some sort!"

"Not a dive. Just a shelter from the storm. They have to do something this kind of weather. Take heart, the program is almost over."

"Then I'll hold my fire." As he took off his coat and draped it on a chair back, I saw his body was moving in time to the music in spite of himself. Then he grinned self-consciously. "Gets you, doesn't it?"

"I'd rather have this than some of those goofy love wails. I really rocked his dinner right into the oven."

"Where's the paper? Sounds as though I'll have to read it out here. Living-room seems to be full of a herd of galloping elephants!"

"The younger set had it, to look at the radio and TV section. I'll get it."

"Never mind. I couldn't read it in this din, anyhow."

"Don't be stuffy, sweet. You know the house isn't big enough for regular parties and I think it's good Karen's friends feel free to drop in."

DAN TOOK off his shoes and moved his feet close to the radiator. "Funny, isn't it? We have children, and sociable children at that. The Detrands lost the only child they could have, and they have a house that would accommodate half the high school."

"It was a nice party last night, wasn't it? You really meant what you said when we got home?"

"That I was glad you made me mind my manners and go? Of course I meant it, woman!"

"I'm so glad. Because I really had a good time, even if I did feel a little guilty about dragging you."

"Bill's really a great guy. He brags a little, but I can take it."

I SLID the salad into the refrigerator, then turned swiftly to drop a quick kiss on Dan's ear. "There aren't many men as understanding as you! When you change your mind you're not afraid to admit it."

"Oh, come now! Don't make a hero of me. I can take Bill's blowing because I've got so much more than he has. He may be a business success and know about electronics and all that, but I've got real happiness. Maybe I can be magnanimous because I feel sorry for him. And don't try to make some sort of virtue out of that! Pity can make you feel superior just as fast as achievement can!"

"All right. I think you're really scum. That make you feel better?"

"Much. But joking aside, that was the one part of the evening that bothered me."

"What was that? Nobody called you scum, I hope."

"The time when we got to talking about life and religion and all that. I enjoyed hearing about the Kents' travels. They've really been just about everywhere, haven't they?"

"They surely have. No wonder Regina has so much charm and poise. It's really too bad Claire couldn't be there."

"Charm and poise," Dan mused. "Yes, she has. Like a nice smooth finish on a '59 car. No, I'm not being nasty. Everyone likes to look at a new car."

"But a car's a thing! She's not a thing!"

"Isn't she? Help! I admit it! That *was* nasty. But I didn't mean it to be quite as nasty as it sounded. What I really meant was there doesn't seem to be any depth there. I'm going in and mingle with the rowdy element. This is getting complicated and with all that noise I might say something that can be used against me."

"Good idea anyhow. Karen says you can always tell which parents like the kids and which ones are afraid of them."

"Afraid of them?"

"That's what she says. And I think she has a point."

THE LIVING-ROOM was a sight, with the furniture all shoved back against the walls and three couples gyrating in the middle of the room. They were paying no attention to the youngsters bobbing around on the TV screen.

Then Josie became aware of us and everything stopped. "Hi, everybody," boomed Dan. "Don't mind us." I smiled and let it go at that. We headed for the davenport.

But at that moment the MC introduced the guest singer. Karen waggled her fingers at us in greeting but Frank Tomaselli with whom she had been dancing came over to shake hands with Dan.

"Hi, Mr. Melton. Hard day?"

"Storms like this don't make my jo any easier, but it's extra pleasant to com home to cheerful company."

"Mrs. Melton, you're a woman. Ca you tell me what that creep"—noddin toward the TV—"has that makes all th girls act so goofy? Look at them scream ing to be the one he dances with!"

AND I MUST say the girls at the studi were being pretty ridiculous. The crowded and squealed for the MC's at tention and a chance to dance with th long-haired Romeo. "Sorry, Frank. I'm a woman but the wrong age. If he wer my son I'd get his hair cut even if I ha to lasso him."

"Can't apply the term 'long hair' t classical stuff, anymore, can we?"

Finally, one girl was selected for th coveted honor, and for a little while i looked as though the life and limb of th MC were in serious danger from th twenty or twenty-five rejected maidens

"Kids!" shrieked Josie. "Look at th time! My mother will hang me up by m thumbs!" There was a rush for wraps much excited chatter about tomorrow— and the party was over.

FRANK STAYED to help put the room to rights. Pete emerged from his corne where he had been lurking in simulate disdain to help. Karen gave Dan an me each a quick hug. Apparently we ha passed the test as parents. I wonde sometimes whether teen-agers ever sto to think that it's as confusing for parent to meet their standards as for childre to learn a grown-up code of etiquette.

It wasn't until Dan and I had turne out the light at bedtime and I was think ing over the day that I remembered Dan' comments about Gina Kent. But when I tried to talk about it, all I got was a hazy "Sleepy. Talk s'm' other time."

The Letter to the Hebrews

God speaks his final word to men in Jesus Christ

Read Hebrews 1:1-3

LIKE A SWIMMER diving into the water, the writer of *Hebrews* leaps headlong into his subject. He doesn't bother to introduce himself or greet his readers, as Paul does in his letters. He has something to say about Jesus Christ and he goes at it like an arrow heading for its target.

He begins by telling his readers how God revealed himself in the past. This writer is no poet strolling through a wooded glen who comes home and writes a verse about seeing God in the rocks and flowers and streams and sky. Nor is he a scientist analyzing some compound in a laboratory and coming to the conclusion that some great creative mind must have "put things together like this."

AS A MAN raised in the atmosphere of Old Testament and Jewish experience and thought, the writer of *Hebrews* has no notion that God is in the stuff of his creation any more than a man builds himself into a table he makes.

Instead, he thinks that the one important place in the past where God has expressed himself to men, so that they can understand him and know what he wants, is through men who have served as his spokesmen. In past years he got through to the "fathers" of the Jews by sending the prophets to speak his mind and will to the people.

He didn't leave the Hebrews to come to their own conclusions about him, as the Greeks had done through their philosophers. He didn't let them go fabricating a god or gods to explain life and nature as their pagan neighbors had done. On the contrary, he had thrust himself into Hebrew history and had worked with that race of human beings by selecting some keenly sensitive men and through them speaking his mind and making himself and his wishes known.

ALL THAT was a stage in God's plan to overcome the separation that existed between himself and mankind. Using the prophets had, in itself, been effective in its own way. But it had not brought a reconciliation. The Hebrews, like other men, remained in their sin. They had even stoned the prophets God sent. Something more effective than prophecy and prophets was needed.

So one stage in God's revelation and work was brought to a close and another was begun. "In these last days," the writer says, "he has spoken to us by a son."

In other words, God has now entered upon the final stage in his program for man's redemption. Jesus Christ has come! We are in a new era begun by Christ, and in Christ God has spoken his final word to men. Beyond Jesus there is nothing more to say. All history in fact may be divided into two parts: the time before Jesus and the time that has begun with his appearance on earth.

THE WRITER wants this point underscored. That is how important Jesus is! But there is much more to be said of him. Beginning with verse two, he catalogs a description of Jesus that sets him

off as superior and unique in every way. Here we get a portrait of our Lord as the church in the first century proclaimed him.

First of all, Jesus is God's Son. This alone makes him different from the prophets, and his work superior to theirs. They were men among men—inspired, but men! Jesus was God's Son among men! If the prophets spoke God's mind in certain situations, and disclosed some truths about him for men at particular times, Jesus as "Son," coming from God himself, has spoken God's mind for all time, and has disclosed the full truth about him to men for all time.

For another thing, he is the "heir of all things." Without saying so in the exact words, the writer here is telling his readers that Jesus as Son is also the Messiah. According to certain Old Testament teachings on the subject, the Messiah as the representative of God's people was to receive on their behalf all that God had promised to give, and the people were to share in it. That included peace, power, and the persistent presence of God with his own.

BUT THAT is not all. Jesus as Son is also the one through whom God fashioned creation. In him the old ideas of God's Word and Wisdom as expressions of his creativity flow together and are fused into one. Jesus is both God's Word and God's Wisdom in their most vivid form. If one were to look anywhere for a visible and understandable pin-point where the whole glory of God comes in its clearest expression, let him turn to Jesus.

There, in him, God strides into the world to meet men face to face with all his power and goodness and long-suffering which are the very stuff of his glory. In addition, he bears the very stamp of God's nature in himself. In those an cient days of the first century when king, or landowner, or man of wealt finished a letter, he would fold it, plac a wad of wax over its edge, take th signet ring from his finger, and pres the image or symbol carved upon it dee into the wax. The wax carried the mark of the master seal and no one would eve mistake the source of that letter.

So it is with Jesus. Like the wax tha seals a letter, he bears in himself ever characteristic of God.

IN JESUS' HANDS also rest the reins tha guide and control the order and destin of all the universe with its men and it teeming life and its stars and its sun an its mysteries. In this space-age, whe men are hurling flame-belching rocket aloft, we should be able to understan what it meant 1900 years ago to be tol that everything in existence is held tc gether and ordered by God's Son. Pec ple of that day thought in terms of cosmos of heavenly bodies, each on somehow alive and each possessin strange powers by which it could meddl in a man's life and future. What a relie it must have been to some to receive th news that it was not so, but that every thing in the created universe, men an stars and earth alike, depended solel upon God's Son for sustenance and cor tinuity. That casts all of life into a ne light and robs it of its fears.

One would think that there coul hardly be any more superlatives left t heap upon Jesus than those in thes words by which the writer to Hebrew opens his message. Already he has mad it clear that Jesus was no ordinary pe son. Yet he is not done. He has onl begun his portrait of Jesus by laying o these primary colors.

—ROBERT A. BARTELS

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Prodigies

QUESTION: In my community there are two children, a boy of 7 and a girl of 8, who are considered prodigies. The boy handles figures like an adding machine, while the girl is gifted in several fields.

There is much speculation about the future of these children. Some say they will degenerate later, become very ordinary persons, and be able merely to win a livelihood. Examples are cited. What is the reason for such changes? Perhaps it is then better for children not to be so bright and achieve more in life.

REPLY: "Infant prodigies," as a rule, turn out to be highly successful. They do not always match expectations, for the hopes may be extravagant. Many of them have scored the world's major achievements. But there is no record of any piece of important creative accomplishment prior to adolescence.

It sometimes occurs that the extraordinary gifts of a youngster in some particular line are not matched by his other qualities, and his other poor traits prove his undoing. Reshevsky, child chess prodigy, failed as a theological student, became an accountant, but his main achievement is still in chess. "Lightning calculators" are often of rather poor intelligence, but with excellent memory. In some cases highly gifted children have been mishandled by parents or teachers, and their adjustment to the world has been thwarted. Too much publicity has also been a hindrance. The fact that some unusual boys and girls have "fizzled out" has led many people to conclude that all extraordinarily bright children prove to be failures.

Most of the youngsters who make good do not get publicity, except when their success makes a "good story." They are the people who provide leadership, initiative, and the pioneering spirit in most areas of human attainment. The church and society need them very much. They deserve every encouragement, for upon them depends much of human progress.

Success in marriage?

QUESTION: Can a marriage be a success without children? This is a question that disturbs me, since I am convinced we will never have children of our own.

REPLY: A childless marriage can be a success. There are many patterns of marriage which work out well. A couple who go through life without children lose many enriching experiences, and they are likely to feel a great "aloneness" as they advance in years. But they can have a happy, worthwhile life together, in a design all its own.

They can achieve a fine loyalty to one another and a wonderful companionship. They can enjoy their friends, derive much satisfaction from the company of other people's children, and render unlimited worthy service to God and man inside and outside the church. A close relationship to Christ on the part of both will impart a deep sense of inner satisfaction. They can have as fine a life as they permit God to make it.

BOOKS

MIXED MARRIAGES

Christian Marriage Today. A Comparison of Roman Catholic and Protestant Views. By Mario Colacci. Augsburg. 182 pages. $3.50.

If you have been looking for a detailed comparison of the Roman Catholic and the Protestant teachings on marriage this book will be a help to you. Mario Colacci is a former Roman Catholic scholar and teacher. He is now a Lutheran pastor, teaching at Augsburg College and lecturing at Luther Seminary. Because of his background he is well equipped to take us through the maze of implications in the teachings of the Roman Catholic Church concerning marriage, divorce, birth control, abortion, and artificial insemination. The book is a reference resource for the pastor who desires to counsel with couples before as well as after marriage.

After an introduction which discusses "Marriage Institution and Scriptural Symbolism" the writer has four chapters in which he discusses "Roman Catholic Teaching on Marriage," "Protestant Teaching on Marriage," "Mixed Marriages Between Persons of Different Religious Confessions," and "Basic Theological Differences Between Roman Catholicism and Evangelical Protestantism." The chapters are well documented, with a bibliography at the end of each chapter.

The author discusses birth control from the Roman Catholic and from the Protestant point of view. In his chapter on mixed marriage, he discusses the mixed Protestant marriage as well as the Roman Catholic-Protestant marriage.

The writer warns that many Protestants are easy targets for the Roman Catholic priest because so many Protestants are so poorly informed on the teachings of the Roman Church. He says, "The task of the priest is actually a very easy one. The only things he has to do to prove to the Protestant young person that he or she has been grossly misinformed with regard to the religious beliefs of the Roman Church, is to expound the doctrines of the Church as formulated on those points in any Roman Catholic catechism. The result is a reaction in the mind of the Protestant young person against his or her religious environment."

CHARLES P. CRESSMAN

Grove City, Pa.

SOME ROMAN CATHOLIC HISTORY

Christianity in a Revolutionary Age: Volume I, The Nineteenth Century in Europe—Background and the Roman Catholic Phase. By Kenneth Scott Latourette. Harper. 498 pages. $6.

As cardinals from all parts of the world gathered in Rome to elect a new pope, few observers stopped to realize what a contrast that spectacle made with the situation in Rome a little over a century ago. Instead of the rejoicing there had been confusion, and instead of hope there had been despair. For Pius VII had become a prisoner of Napoleon. French troops occupied the Vatican. An imposter had proclaimed himself "Patriarch of Germany."

Between those dark days in 1814 and the present stretch some of the most eventful years in the history of the Roman Catholic Church. The story of those years and of the papacy's return to power forms the theme of Dr. Latourette's latest book.

All intelligent Protestants should understand the events surrounding the Vatican Council and its doctrine of papal infallibility, about the growth in doctrines about Mary and about the Roman Catholic attitude toward social reform. In this book they will find all this and more, for they will meet the men who led the church's thought—men like Pius IX, who ruled longer than any other pope, or Leo XIII, who never left the Vatican during his 25-year reign.

For those already acquainted with Dr. Latourette's work, this book brings the same type of impartial scholarship and breadth of view which is to be found in his

earlier books. While much of the prefatory material is familiar and the early chapters are summaries of work he has already published on general church history, well over half of Dr. Latourette's study breaks fresh ground.

Four more volumes in this series will be published. They will treat the Protestant and Orthodox churches in Europe and elsewhere in the nineteenth century, and then they will consider world-wide Christianity in the twentieth century. Together, the series should form a worthy climax to Dr. Latourette's historical contributions.

Columbia, S. C.

H. George Anderson

SOCIETY WITHOUT A SOUL

Religion and Culture. By Christopher Dawson. Meridian Books. 225 pages. $1.25.

The publication of the Gifford Lectures of 1947 in paperback form is sufficient evidence of their quality. Delivered by Professor Dawson, a distinguished historian now at Harvard, these lectures have become a classic.

Christopher Dawson amplifies two basic convictions: the essential unity of religion and culture and the present desperate need for quickening all human, social, and political activities by religious principles and practice. He draws upon the cultures of ancient Egypt and Greece, Hinduism, Islam, medieval Europe and contemporary secular and religious culture in the West to exhibit the bases upon which his conclusions rest.

After presenting in bold strokes the elemental aspects of theology and culture together with their processes of development and interpenetration (in three chapters), the author considers at length the sources of religious knowledge and the religious organs of society: prophets and divination; priesthood and sacrifice; kingship. In each instance he rejects the accepted view: i.e., the prophetic type of religious experience becomes less valid in an intellectual milieu; a priesthood is always the focus of cultural intolerance." These three archetypes—prophet, priest and king—describe functionally those who in every social way of life which possesses a spiritual tradition become the mediators between the community and the divine world.

Many observations made in passing give a sparkle to these lectures. "Poetry is in its origins inseparable from prophecy . . . Music is everywhere the medium of communication with spirits . . . The sacrifice is the vital bond of communion between the people and its gods . . . The sacred is socially useful and what is socially useful is generally related to what is religiously valuable."

The final section of the book is concerned with the divine order and its relation to the order of nature (sacred science); to the social order (sacred law); and to the spiritual life (the way of perfection).

Dr. Dawson concludes with the observation that "we have a secularized scientific world culture which is a body without a soul; while on the other hand religion maintains its separate existence as a spirit without a body." This schizophrenia must be resolved for human survival and it can be done only by a recovery of moral control and a return to spiritual order.

New York City Robert D. Hershey

Why I Became a Pastor. Edited by Emeroy Johnson and Thomas S. Wersell. Augustana Press. 131 pages. $1.75.

Twenty pastors of the Augustana Church give candid accounts of their youthful years in which they decided to become pastors. Some of them struggled vigorously against a sense of compulsion toward the ministry. The book is said to be published for the young man who "may be honestly wondering if God wants him to become a pastor." But, besides its value for such individuals, it is a useful inquiry into the psychology of the "call," and provides unique background information on life in the Augustana Church.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

America isn't popular in England

ENGLAND: London. Dec. 24. — THE highly publicized visit of Vice President Richard Nixon served to focus attention in Great Britain on the persistent anti-American sentiment that exists over most of Europe. For all the aid the United States has given to postwar Europe, the half million well-paid servicemen from the richest land on earth, the bustling businessmen, and the hurrying diplomats often find themselves less than welcome and their home country far from popular.

This anti-American feeling is inevitable in a land that has struggled so long and so futilely to regain its once proud position of world leadership in commerce and diplomacy—often it is no better than jealousy of superior power and wealth. Misgivings over American foreign policy have also brought disapproval.

John Foster Dulles, nicknamed "The Parson" by members of the American Foreign Service and called harsher names by many Europeans, is the focus of much of this distrust. His high moral tone and his rigid attitude toward Russia, China, and the "co-existence" issue are viewed with alarm in many circles. Particularly distressing and aggravating to all of Britain is what they consider the ham-handed anti-colonialism of the United States—the work of political juveniles in their wise old eyes.

YET THERE is also a clear recognition that in this era of H-bombs and intercontinental missiles, the United States alone might be able to save Europe from conquest or destruction. This is a fact that reinforces American influence in Europe today. Although Britishers have their doubts about the leadership which the United States is providing, they realize that there is no practical alternative.

They are also quick to point out that the United States would be woefully susceptible to enemy attack without the loyal allies and important overseas bases east of the Atlantic. For this reason level-headed and far-seeing leaders are pointing out that the common fortunes of Europe and America are inseparably linked together, and they can be parted only with disaster to all.

Although it is impossible not to sense this anti-American feeling, this one American family will quickly testify to the fact that we have invariably met kindness and ready helpfulness at the hands of our British hosts during these first six months in Great Britain.

PROPOSALS of the Lambeth Conference, once-in-a-decade gathering of Anglican bishops, for closer relations with the Methodist Church, the Church of Scotland, and other free churches have met with either lack of enthusiasm or opposition. Chief bone of contention is the conference's insistence on the acceptance of "the historic episcopate" as a prerequisite for intercommunion.

Presbyterians have interpreted this statement as an inferred attack on the validity of their ministry and an implication that for 300 years holy communion has not been properly celebrated in the Church of Scotland. The Lambeth report has aroused such interest that 62,000 copies have been sold in Scotland, compared to 9,000 in England. Meanwhile Presbyterians, Methodists and Congregationalists of Wales are engaged in discussion to try and secure co-operation and ultimately union between the free churches, leaving the Anglican Church of Wales out of their discussion.

—WILLIAM B. SCHAEFFER

letters to the editor

"PATRON SAINT OF LOW CHURCHMEN"

SIR: Nothing in many years has made me eel as doubtful about the increasing de-endence of Lutherans upon external sym-ols of worship as the "Worship Notebook" f Dec. 10. John the Baptist is labeled a fanatical zealot" and a "wild-eyed fanatic." Our people will be confused. Imagine their dilemma in reconciling Mr. Brown's John he Baptist with the John the Baptist of vhom Jesus could say, "Among those born f women there has arisen no one greater han he." You may succeed in driving half f our congregations into a Friends' meeting ouse where "externals" of worship are no roblem. (REV.) THEODORE D. HORNER
Bedford, Ohio

SIR: I deplore the attitude manifest in the rticle concerning the "patron saint of the ow churchmen." We pay great tribute to ur freedom of action within our church, ut have come to a detestable situation in vhich ridicule is heaped on those who do ot worship the god of conformity.
Lancaster, Pa. (REV.) R. HART BEAVER

SIR: The article nominating John the aptist for "patron saint of the low church-nen" implies that a high churchman will ave an easy life with all its contemporary uxuries. However those who follow the ord, as John the Baptist did, will be low nurchmen and consequently will encounter ne cost of discipleship.
(REV.) GOTFRED C. JACOBSEN
Oldwick, N. J.

HURCH MERGER

SIR: I heartily agree with the letter (Dec. 4) entitled "Merged Church." It appears iat our church officials, in order to effect ie proposed merger, are willing to sacri-ce many basic principles which have made ie ULCA the powerful organization it is oday. Certain minority groups are eager impose their rule upon the ULCA.
Grantville, Pa. HERMAN J. SHUEY

NUMBERING THE COMMANDMENTS

SIR: I always thought the 7th command-ment was "Thou shalt not commit adultery." I saw in THE LUTHERAN recently that you called this the 6th commandment.
PUZZLED

Lutheran practice in numbering the Ten Commandments follows that of the Roman Catholic Church, and is different from that of other Christians and also of Jews. In Lutheran practice the first two command-ments are combined as one, and the tenth is divided into the ninth and tenth.

DON'T SCRAP OLD SERVICE BOOKS

SIR: I'm interested in the items in THE LUTHERAN about disposing of old copies of the *Common Service Book*. I would like to add one more suggestion. The Lutheran Church in British Guiana uses the *Common Service Book* for all of its worship services. As a visitor from the States it was like a touch of home to worship with the identical service used by my congregation. The prob-lem in British Guiana is that there are not enough CSBs with musical scores. Many of the copies are word editions. Congrega-tions desiring to make a suitable disposition of their CSBs should consider sending them to British Guiana. The book rate for mail-ing them is quite reasonable. Send them to: The Rev. Paul G. Hansen, 29 North Street, Georgetown 8, British Guiana.
DALE L. SODERBERG
Horseheads N. Y.

IT'S NOT "KRUPP"

SIR: In the obituary of Dr. Grunwald of Toronto his theological alma mater is given as "Krupp" seminary. It was KROPP. It took its name from its location, a village on the peninsula of Schleswig-Holstein. Kropp, indeed, has delivered some big guns to the ministerial ramparts of our American seminaries — Henry Offermann, Heick in Waterloo, Kleiner in Saskatoon, Brennecke at Hartwick. Their ranks are thinning out fast. They did their part in building our great church of today. FRITZ O. EVERS
Baltimore

Three Sections of Synod Organize as Conferences

By CARL A. DRISCOLL

TAMPA—Division of the Florida Synod into three conferences became official in November, with formal organization and election of officers at three meetings on three successive days. The synod's auxiliaries have long been organized on the same geographical plan.

President and secretary of the Northern Conference are Pastors Walter Marz and Harvey Hartman. Central Conference is headed by Pastor Carl Driscoll, with Pastor H. Maxwell Walton as secretary. Southern Conference chose Pastor W. Baxter Weant as president and Pastor Robert E. Graefe as secretary.

A constitution committee will convene soon to draw up an organizational guide. Annual meetings will be held in the fall. At least one group has already planned a pre-Lenten retreat.

NEW OFFICERS were elected in October by the United Lutheran Church Women of the synod, meeting in Trinity Church, St. Petersburg. Mrs. Howard L. Nash of Orlando was chosen president.

Speakers for the three-day meet included Miss Josephine Darmstaetter, next executive secretary of ULCW, and Miss Helen Lawson, of the Board of Foreign Missions staff.

Miami Church Dedicated

ST. PETER'S CHURCH, Miami (Carsten H. Ludder and the Rev. John R. Taylor, co-pastors), dedicated a new church on Dec. 14. Dr. Harry F. Baughman, of Gettysburg Seminary, preached, and Synod President Royall A. Yount took part in the ceremony.

Built at a cost of $475,000, the new edifice seats 1,000. Architect T. Norman Mansell of Philadelphia designed the building, with Scott Arnold as the local architect. The church is completely air-conditioned and will have a $40,000 pipe organ.

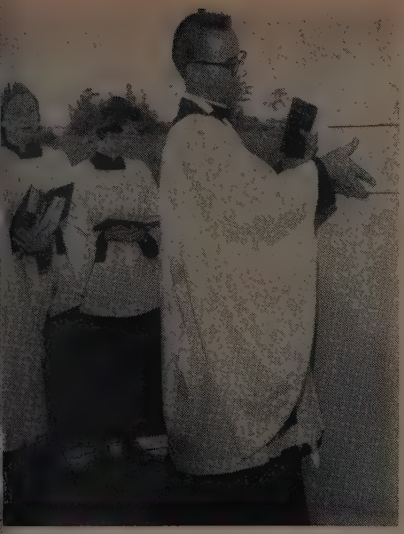
One of the unique features is a "columbarium," a room set apart for funeral services, with 3,600 niches to contain urns with ashes of cremated persons.

ST. MARK'S CHURCH, Coral Gables (W. Baxter Weant, pastor), dedicated a $56,000 addition to their education building on Dec. 7.

ST. JOHN'S CHURCH, Weirsdale (Ammon W. Smith, stated supply), dedicated a narthex addition and new altar on Nov. 2. The altar was a gift of Mr. and Mrs. William Eckstein.

CHRIST CHURCH, a 3½-year-old mission in St. Petersburg, laid the cornerstone for its new building at a special service with President Yount speaking. The Rev. H. Maxwell Walton is pastor.

Decorations for St. Peter's Church in Mia
Co-Pastors Ludder and Taylor are pleas



Cornerstone for Christ Chapel, St. Petersburg
Pastor Walton at work as Dr. Yount watches

The $106,000 parish hall (first unit) will seat 400 at services, with an overflow section for 100 more. It is fully air-conditioned.

More Churches and Fields

FORTY-SECOND congregation in the Florida Synod will be Gloria Dei Church, of Anna Maria Island at Bradenton. It will be organized under the leadership of Pastor Frank E. Lyerly on Feb. 1. The first service was held last August. There will be approximately 100 adult charter members.

THREE MISSION DEVELOPERS were called by the Board of American Missions for work in Orlando, Vero Beach and Fort Walton Beach. The board also approved $241,000 in loans for parsonages and church sites in seven congregations.

Three more fields have been assigned for study and possible occupancy by the Florida Regional Committee on Home Missions. They are in Cocoa, Largo (North) and Jacksonville Beach. This brings to sixteen the number of fields assigned to the synod.

WEST VIRGINIA

Synod Nears Fulfillment Of Benevolence Quotas

By HAROLD L. HANN

FAIRMONT — "The West Virginia Synod will be very close to the top when the finals are in on benevolences at the end of 1958," Synod Treasurer H. L. Shelhamer predicted.

This optimistic announcement was based on the fact that 81 per cent of the synod's double benevolence and 85 per cent of the synodical LWA quota had reached the treasurer by the end of November.

The total was boosted by an unexpected $1,500 from the five-month-old mission at New Martinsville of which the Rev. Milo W. Gerberding is pastor.

This youngest of the synod's missions had had no benevolence quota for the first months of its existence.

St. Albans Church Ready

GRACE congregation at St. Albans began to hold services in the basement of its new church early this winter and expected to be able to hold the Christmas Eve service in the nave.

Dedicatory services will follow in early spring. Synod President George C. Weirick will preach. A prominent layman and his wife of Trinity Church, Charleston, are donors of the pews for the St. Albans Church. The Sunday school at Fairmont is giving new *Service Books and Hymnals* to be placed in the pews.

Realignments Are Needed

REALIGNMENT is under consideration at several points in the synod.

Holy Trinity, Newburg, and St. Paul's, Grafton, have voted to become a two-church parish.

New Haven and Broad Run are thinking of becoming one parish. In this adjustment, Upper Flats would form a parish in conjunction with the mission under development at Ravenswood.

Synod Studies Its Structure; Overall Gains Encouraging

By FRANK K. EFIRD

SALISBURY—The synod's committee on organizational structure, under the chairmanship of Harry Isenhour of Salisbury, is hard at work. The general committee is divided into four sub-committees each of which is studying two different fields of the synod's work.

Fields under consideration are: Relationships, finances, conventions, auxiliaries, synodical committees, headquarters, institutions, and officers.

The general committee meets every other month. The sub-committees convene between general committee meetings.

THE SYNOD OFFICE has revealed results of a study in which it compares the gains of the synod as compared to those of the ULCA in the areas of membership gains and stewardship.

Between 1950 and 1957 the ULCA increased its baptized membership by 19.4 per cent while North Carolina gained 18.9 per cent. The ULCA increased its confirmed membership 15.8 per cent while the synod gained 16.2 per cent. The ULCA reported 21.9 per cent more communing members while North Carolina went up 21.6 per cent.

In giving, the ULCA average is well below that of North Carolina. In 1950 for each confirmed member the total giving in the ULCA was $37.71, in the synod $50.50. In 1957 the figures were: ULCA $61.66 as compared to the synod's $79.04. In benevolence giving in 1957 the ULCA average was $12.12, the synodical average $18.92.

It Can Be Done

SOME CONGREGATIONS say, "We're building, we can't do much in benevolence." Not so, Peace Church, a little congregation of 72 communicants in the small town of Gibsonville.

In 1957 the congregation constructed a parsonage costing $22,000 and dedicated it debt-free Nov. 30, 1958. The congregation is also paying its double apportionment.

THE REV. JAMES F. WERTZ, pastor of St. Paul's Baptist Church, Charlotte, was elected president of the Mecklenberg County Ministerial Association Dec. 9. The association has been integrated for two years.

He is the first Negro to head the association in the most populous county in the state.

Setting the World on Fire

CHRIST MISSION in Winston-Salem meets in a firehouse. On Nov. 16 Pastor Wilford Lyerly was giving a glowing report on the ULCA convention, telling about "the glorious new church" that would result from the merger of four Lutheran bodies in America.

In the middle of his merger statement the fire alarm began to sound. During the two years the mission has been meeting in the firehouse this was the first time an alarm had gone off during a service. The pastor waited to resume his talk until the fire trucks had pulled out.

He has been hesitant to discuss whether there was anything prophetic in the incident.

Conover Mission Moves In

MEMBERS of Faith Church, Conover, moved into their new chapel and educational unit on Dec. 14. Synod President Conrad was present to perform the act of consecration.

The congregation, sponsored by the North Carolina Synod and the ULC Board of American Missions, was organized with 72 charter members two years ago by Pastor Clyde A. Misenheimer. Services were held at the Conover Elementary School. Presen

Chapel and educational building of Faith mission congregation dedicated in Conover

Synod Home Mission Foundation granted a loan to help finance $56,000 project

trength is 103 confirmed and 145 baptized nembers.

This first unit of the building program, inanced with aid of a loan from the Home Mission Foundation of the North Carolina Synod, consists of a chapel (seating capacity 225), ten Sunday school classrooms and pastor's study. Cost was $56,000 including furnishings.

High Standards Needed

LENOIR RHYNE fraternities and sororities pledged 93 new members in November. The nterfraternity council has voted to accept he college administration's recommendaion that all pledges be required to maintain scholastic average of 82 or above to be nitiated.

PACIFIC SOUTHWEST

Knubel-Miller Lectures At Berkeley, Jan. 20-22

By LOUIS F. MERTZ

LOS ANGELES—Pacific Southwest Synod's nnual theological conference will be held an. 20-22 at Pacific Lutheran Seminary, erkeley, it was announced by President harles Foelsch.

Dr. Lawrence D. Folkemer, of Reformaon Church, Washington, D. C., will preent the Knubel-Miller Lectures on "Chrisanity and Modern Paganism" (*see* THE UTHERAN, *Jan. 7, page 30*).

Dr. Stewart W. Herman of the National Lutheran Council's division of LWF affairs, will speak on "Latin America."

Southern Pastors to Meet

MINISTERS' CONVOCATION of Southern California will be held Jan. 27-29 at the University of Southern California. Dr. Walter Marshall Horton, of the Oberlin Graduate School of Theology, will speak on "Christian Thought in the 20th Century."

Dr. Joseph Sittler, of the Federated Theological Faculty, University of Chicago, will speak on "Preaching as a Prophetic and Practical Art." The Rev. Francis House, of Geneva, Switzerland, will lead a seminar on "Reawakening of the Christian Conscience."

THIRTEEN WORKSHOPS on evangelism were to be held throughout the synod on Jan. 11, according to the Rev. Lloyd Jacobson, evangelism chairman.

An evangelism mission for Southern California will be held Feb. 1 to 5 with 25 ULCA and five Augustana churches participating. The program is being arranged by the Rev. Karl Knisley, chairman of evangelism for Greater Los Angeles.

Architects Plan Conference

THE 1959 National Conference on Church Architecture, sponsored by the Department of Church Building, National Council of Churches, and the Church Architects' Guild of America, meets Feb. 17-19 at the Statler Hotel, Los Angeles.

Christ mission, organized in Clovis Nov. 9, uses remodeled home on own grounds as chapel
Seventy per cent of the charter membership came from non-Lutheran background

The Rev. Edward S. Frey, executive director of ULCA's Department of Architecture, is in charge of the conference. Local chairman is Robert Inslee, Glendale.

Two Christ Missions Organized

TWO MISSIONS were organized in California in November, both selected the name of Christ Church and both show promise of excellent growth.

Christ Church, Clovis, organized Nov. 9, gave evidence of evangelistic opportunities offered Lutheran missions on the West Coast. Only 30 per cent of the charter members had been Lutherans before uniting with the church.

Clovis mission charter membership list
Developer Johnson and Dr. Romeis

The Clovis field was developed by the Rev. Bertrand Johnson. Clovis is eight miles from Fresno. First services were held in a small pumping station, and Sunday school classes met in three different locations.

The mission is growing despite temporary setbacks caused by the closing of a large aircraft plant which forced many families to leave. But work continued, five acres of land were purchased and a large home remodeled for use as chapel. Another home on the property is used for classes.

Sunday school enrollment stands at 100 a vacation church school was well attended last summer.

Assisting at the organization was Missionary Superintendent H. Paul Romeis.

THE SECOND new Christ Church of the synod is at Burlingame, on San Francisco Bay.

Development work was begun by the Rev. Edwin B. Naylor in July, 1957; first service was held Oct. 6 of that year. On organization day, Nov. 30, there were 107 baptized members, the youngest Linda Marlen Daniels, a ten-day-old girl baptized on organization day.

The mission has a church site and parsonage but no regular meeting place at this time. The organizational service was held in a Missouri Synod Lutheran church.

Present were Synod President Carl V. Tambert and Pastors J. Henry Meyer of San Mateo and Kenneth C. Senft.

Apportionment Receipts Short Near Year's End

By WILSON P. ARD

HAGERSTOWN — Benevolence receipts in ie Maryland Synod totaled $579,416 on ec. 15, Treasurer Virgil W. Doub reported. his was 69.7 per cent of the goal.

Of the total, $432,835 was designated for ie ULCA double apportionment. Lutheran orld Action receipts were $62,796, or 81 er cent of the quota.

Eighteen congregations had completed 00 per cent or better returns on both the pportionment and LWA.

ORIGINAL GOAL for the synod's camp site nd was $200,000, and $54,239 has been ceived. Many congregations plan to re- ond to the appeal in 1959, providing for e project in their budgets.

The architect is completing work on a aster plan including a 2.3-mile road along e ridge top, main lodge, dining hall, bins and other structures.

Three camp briefing sessions are planned der leadership of Pastor Michael Kret- ger. They will be at Second Church, altimore, Jan. 24; St. Peter's Church, ashington, Jan. 31; and Christ Church, agerstown, Jan. 31.

Responsibility of Laymen

"FINANCIAL RESPONSIBILITY in the church should be that of the laymen and not of the clergy," said Dr. Norman V. Hope, of Princeton Theological Seminary.

His sermon on "The Christian Layman and His Responsibility" was given at a preaching mission sponsored by Hagerstown and Washington County churches.

"There are 60 million laymen in America who will have to co-operate with the clergy in order to accomplish the great mission of the church," Dr. Hope said.

PREACHING MISSIONS also have been held in St. John's Church, Thurmont, by the Rev. F. E. Moreland, of Spring Grove, Pa.; St. Paul's Church, Funkstown, by Dr. J. Lewis Thornburg, director of Lutheridge Assembly, Hickory, N. C.; St. Paul's Church, Cumberland, by Dr. F. William Brant, of Osterburg, Pa.; and Dr. Carl C. Rasmussen, of Gettysburg Seminary.

Frederick Church Dedicated

"A DREAM AND A HOPE of the body of Christ has become a reality today," said Dr. J. Frank Fife, synod president, as he dedicated the new Good Shepherd Church, Frederick, last Nov. 30.

This mission congregation, organized in 1954 with 194 charter members, now has

Twelve-foot stainless steel silhouette of Good Shepherd proclaims name for Frederick church

Dedication of $195,000 plant by less than five-year-old mission was on Nov. 30

Dedication day in crowded Good Shepherd Church, Frederick
Young mission expects to be self-supporting in 1960

452 confirmed members, 370 communing and 713 baptized. Total cost of the building project was $195,000.

On dedication day the congregation gave Treasurer Doub a check for the full 1958 benevolence apportionment and Lutheran World Action share. Pastor Carroll L. Boyer said Good Shepherd will be completely self-supporting after this year.

ZION CHURCH, Middletown, held a special service to mark full payment of its $100,000 church renovation debt. The Rev. Albert R. Burkhardt is pastor. Guest speaker was the Rev. Howard J. McCarney, of Hanover, Pa., former pastor.

A campaign to reduce the debt was begun in July, 1953, and concluded with full payment in September, 1958.

MARYLAND . . .

PRE-LENTEN retreat for pastors will be held in Good Shepherd Church, Frederick, Feb. 3. Dr. Howard N. Bream, professor at Gettysburg Seminary, will be the speaker.

EVANGELISM schools for laymen will be held Jan. 18 in the Carroll County section, with Pastors Stanley B. Jenning and Lloyd H. Seiler chairmen; and in the Hagerstown area Jan. 25, with Pastor George S. Bowden and Mr. Allard Stallknecht as chairmen.

INSTALLATION: The Rev. Dale E. Burrington as pastor of Calvary parish, near Hampstead, Dec. 14.

ST. MARK'S CHURCH, Sabillasville, received new *Service Books* a gift from Mr. and Mrs. Charles S. Gardner. The church's choir is now vested.

PENNSYLVANIA

Modern Man Confronted By Challenge of Faith

By VIGGO SWENSEN

HARRISBURG—"Modern man is generally not sure of God," Dr. Nels F. S. Ferré told his listeners at the state pastors' conference.

"Whatever faith he once may have had has been seriously undermined by science, by contact with other religions, because of the great injustice in the world, and also because of the outmoded views of God which he meets among the churches."

The speaker concluded: "I believe modern man must either retreat into an insecure agnosticism in view of the tremendous knowledge that he now possesses, or go on to an unimaginably greater view of God, a view so great, so real and so relevant that it can synthesize modern man's knowledge and make him feel at home once again in the universe in which he lives.

"Such a God will be found, I believe, when we use the context of God's universal love in Christ and interpret it in terms of the content of our basic human and historic knowledge."

Dr. Ferré, native of Sweden and professor of Christian theology at Andover Newton Theological School, was one of five speakers taking part in the seventh annual conference held in Market Square Presbyterian Church, Harrisburg, Nov. 18-20, attended by about 600 clergymen.

KINDERGARTEN classes, sponsored by the United Churches of Greater Harrisburg, have been started this fall with full endorsement of the Harrisburg school district in the community building of the Hall Manor housing development.

Classes are held three days a week with an enrollment of 54 Protestant and Roman Catholic children. Courses are non-sectarian.

Adventure of the Spirit

THERE WAS some headshaking among clergymen of Harrisburg in November when Albert Bigelow told them why he defied strict American orders not to sail into the Eniwetok nuclear testing area last year.

Bigelow was leader of the Quaker group that used a cruise aboard the sea-going ketch "Golden Rule" to dramatize their opposition to continuing nuclear tests in the southern Pacific. As skipper of the ship, Bigelow spent 60 days in a Honolulu jail after refusing to give up his plans of sailing into the test area while tests were in progress.

It was, said Bigelow, "an adventure of the spirit." He said that man-made laws must be broken when obedience to a higher law—God's will—is at stake.

Double Baptism

CHARLES and Jane Allen were baptized in Harrisburg by Dr. William Van Horn Davies, pastor of Messiah Church, on Dec. 4. The baptism took place in the Governor's Mansion because Charles and Jane Allen are the children of Governor George M. Leader. Sponsor was Mrs. Emma Guffey Miller of Washington, D. C., and the Governor's parents and Mrs. Leader's mother attended the christening service in the historic building.

Children of Pennsylvania's Governor baptized in Harrisburg
The Governor, David, Jane, Mrs. Miller, Mrs. Leader, Dr. Davies

First unit dedicated by fast-growing St. Luke's mission congregation in Devon, Philadelphia
Building, constructed at a cost of $120,000, is designed to seat 200

Devon Mission Dedicates First Unit of New Plant

PHILADELPHIA—Four hundred sixty persons jammed into a chapel designed to seat 200 when St. Luke's first unit was dedicated in Devon, a Philadelphia suburb.

Dedication of chapel building was on Dec. 7
Dr. Cooper, Pastor Schlack, Dr. Winters

St. Luke's, organized in 1954, had bee meeting in a Red Cross hall. The new uni a $120,000 structure, was designed b Charles A. Scheuringer, Philadelphia archi tect and consultant of the ULC Departmen of Church Architecture. Present confirme membership of the congregation is 37 baptized 612.

Ministerium President Charles M. Coope conducted the dedication service which co incided with the congregation's fourth ann versary. He was assisted by Dr. Roy I Winters, executive secretary of the Mini terium's Board of Home Missions.

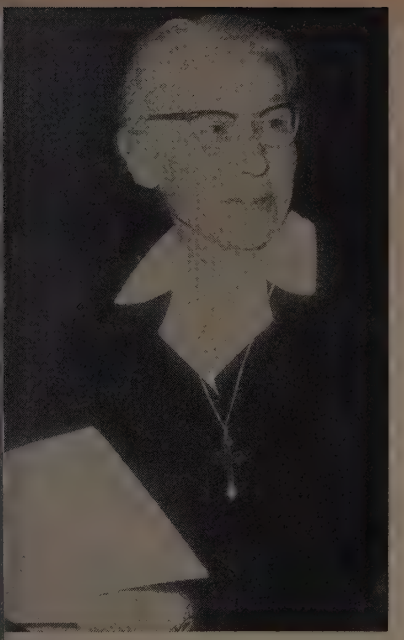
Developer and pastor of St. Luke's Churc is the Rev. Theodore C. Schlack.

Sister Anna Ebert First Woma Elected as Muhlenberg Truste

ALLENTOWN—First woman trustee on t board of Muhlenberg College is Sister Ann Ebert, directress of the Philadelphia Dea coness Motherhouse and school at Gla wyne.

She attended the December board mee ing of the college and told her colleagu on the 30-member board that she had be associated with the college "through m grandparents, parents and brother."

Sister Anna is a native of New Tripo where her father, the late Rev. Alfred Ebert, was once pastor of Ebenezer Churc



ister Anna Ebert of Philadelphia Motherhouse
'irst woman trustee of Muhlenberg College

DR. J. CONRAD SEEGERS was re-elected to one-year term as president. Under college egulations, the president must be chosen on year-to-year basis after age 65. Dr. Seegrs reached 65 on Dec. 1.

Also renamed were all administrators, oard officers and board executive committee members.

APPROVAL was given to tentative plans or a new dormitory to house approximately 0 women students. The project will cost etween $250,000 and $300,000. It will be nanced through a 40-year $250,000 federal loan without a financial campaign.

The loan will be paid off with income rom the building. The college also will put 50,000 towards the dormitory.

West Hall, the present dormitory, can ccommodate 152 women. At present 133 o-eds are housed there. Co-education is nly in its second year, and the remaining 19 places are being reserved for freshmen entering next September.

THE CONSTITUTION COMMITTEE presented a bylaws change that would limit trustees to serving two consecutive terms. After that, trustees would have to wait a year before serving again. The change will be acted upon at the next board meeting.

President Seegers also announced that the college debt had been reduced to $53,000.

Trinity Church, Lancaster Continues Vigorous Growth

TRINITY CHURCH, Lancaster, has added an assistant pastor to its staff. The Rev. Ernest G. Werner was installed by Synod President Dwight F. Putman on Dec. 7.

Albert F. Mattison, previously a lay preacher in the Augustana Church and presently assistant director of the local community chest, has been selected as part-time, salaried youth director.

The church has purchased additional property for expansion in the near future. Its half-million-dollar parish house was dedicated in 1955.

The church expects to total $75,000 for benevolences during 1958, paying 130 per cent of its double apportionment.

The pastor, Dr. Wallace Fisher, has recently been appointed to the Citizens' Development Committee of Lancaster.

Average attendance at church services have continued at over the 1,000 level.

AN APPRAISAL of the new confirmation service in the *Service Book* was presented at the December meeting of the Lutheran Ministers' Association at St. Mark's, Lancaster.

Reader of the paper was Dr. Ernest J. Hoh who suggested that catechetical instruction could well point to a full understanding of the confirmation service and to the personal experiences involved in the declarations and commitments of the order of confirmation.

—ERNEST J. HOH

New Jersey Evangelism Week Announced for Next October

By RALPH I. SHOCKEY

TRENTON—Two major projects for 1959 are being discussed by the evangelism committee of New Jersey Synod. First is a lay school of evangelism to be held at Uppsala College, East Orange, April 18. Second is a synod-wide evangelism mission to be conducted throughout the state during the week of Oct. 18.

The lay school is a one-day program dedicated to the study of the ULCA evangelism objectives for 1959. Dr. Harold Haas, executive secretary of the Board of Social Missions, will be keynote speaker.

The October evangelism mission was scheduled after a survey indicated an overwhelming preference for another mission similar to the one held in 1956.

Homemakers Need Service

TWENTY-SIX PERSONS, representing 15 local agencies, attended a meeting called by the Lutheran Welfare Association of New Jersey at the Jersey City YMCA, Nov. 19, to consider organization of a Hudson County Homemaker Service.

Dr. Carl Futchs, executive secretary of the association, was appointed chairman of the steering committee. Mrs. Lester Conrad of the New Jersey consultant committee on homemaker service interpreted the work.

ONE OF the synod's bi-lingual congregations, First Hungarian Church, New Brunswick, celebrated its half-century of service to the community on Nov. 23. The anniversary was arranged by the pastor, Louis Bell. Synod President Edwin H. Knudten was the speaker. An illustrated booklet outlined the growth of the congregation.

EXPANSION of physical facilities at St. Paul's Church, Millville, was assured through purchase of a parsonage at a new location and conversion of the old building into a parish house.

The Rev. Henry Voight was speaker for the dedication service. Pastor R. Whitson Seaman conducted the liturgy.

TRENDS toward a "family style" Christmas Eve service were noted during the recent season. Many churches planned two identical services—one at an early hour.

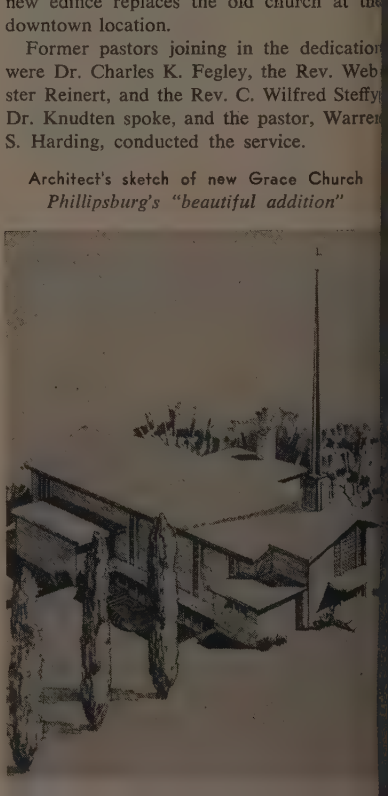
It was noted that many churches are beginning to have Christmas Day services—some administer the sacrament.

Phillipsburg Hails New Church

NEW GRACE CHURCH, Phillipsburg, was dedicated in November with wide acclaim by the entire community. An editorial in *The Phillipsburger* called it "a most beautiful addition to Phillipsburg and a tribute to the men and women who have worked so long and hard to achieve this goal." The new edifice replaces the old church at the downtown location.

Former pastors joining in the dedication were Dr. Charles K. Fegley, the Rev. Webster Reinert, and the Rev. C. Wilfred Steffy. Dr. Knudten spoke, and the pastor, Warren S. Harding, conducted the service.

Architect's sketch of new Grace Church
Phillipsburg's "beautiful addition"



EW YORK

Hospital Chaplain Condon Addresses Ministerial Group

By CLAYTON G. VAN DEUSEN

ALBANY—An Episcopalian chaplain led ıe Capital District Lutheran Ministers' Asociation in a discussion of hospital visitaon.

The Rev. Donald J. Condon, Protestant haplain at the Veterans Administration ospital in Albany, shared his experience f nearly ten years with the group. He was troduced by the Rev. James Harrison of oestenkill.

Pastor Harrison is president of the assoation and Lutheran chaplain at the hosal under the NLC's Department of Welre. Recently he was appointed assistant rotestant chaplain, serving under Mr. ondon.

ALBANY'S two South-End Lutheran urches have added two special services to eir customary Christmas and post-Christas schedule. Both have annual Christmas ve candlelight services. This year they held A.M. services on Christmas Day.

In addition, Emmanuel (the Rev. Clayton . Van Deusen) worshiped at 11 A.M. New Year's Day. St. Mark's (the Rev. Henry H. Heins) inaugurated a half-hour Epiphany service at 8 A.M., Jan. 6.

Sister congregations from neighboring villages combined their choirs for a Christmas cantata, "The King Cometh." Evangelical Church, East Schodack, joined Trinity Church at West Sand Lake for the event on Dec. 21.

In charge were the host church's director and organist, Mrs. A. R. Sweger and Mrs. Ralph Edmans.

ZION CHURCH, Athens (the Rev. Luther S. Straley, pastor), led the Mohawk Conference congregations by exceeding their LWA quota before the fall convention.

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NOVA SCOTIA

James Slack Installed In Lunenburg Pastorate

By DOUGLAS A. CONRAD

HALIFAX—The Rev. James Slack was installed as pastor of the Lunenburg parish by Synod President Douglas A. Conrad. Pastor Slack formerly served the Midville parish.

On Nov. 30 a beautiful memorial window was dedicated in Zion Church, Lunenburg. It was a gift from Ralph Tanner, in memory of his wife.

Grace Church, also in the Lunenburg parish, is building a new church school unit. It is expected to be ready for use early this year.

Parishioner Builds Altar

A NEW ALTAR has been presented to the Spryfield Mission. It was constructed by one of the members, Roseville Cook. Made of stained wood, it has three front panels with a cross on each outside panel and a chalice in the center.

Members and friends also donated a chalice, flagon, paten and ciborium for the communion service.

Mission Developer Michas Ohnstad was to leave this field at the end of December and return to the United States.

FIRST CHURCH, St. John, New Brunswick, has welcomed guest preachers during recent weeks. They were Dr. Karl S. Henry, of the Board of American Missions; Dr. C. H. Whitteker, of Bridgewater, N. S.; and Dr.

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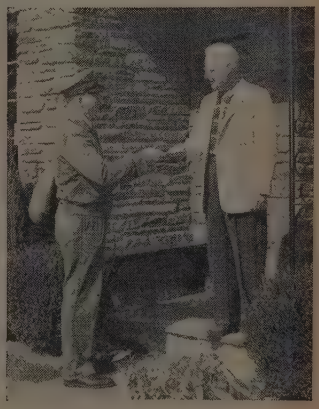

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NOVA SCOTIA . . .
Walter E. Bock, evangelism field director.

Laymen Study Evangelism

EVANGELISM INSTITUTES were conducted by Dr. Bock in three areas of the synod, St. John, Bridgewater and Halifax. Pastors and laymen took part in the well-attended programs.

Dr. Bock also met with all pastors of the synod to lay preliminary plans for an area mission next Oct. 12 to 23.

RURAL PARISHES of the synod started the new year under a new policy, with mission status under the Board of American Missions. The support of the church-at-large is expected to be of decisive value. Four parishes are affected; one has no pastor at present.

ORGANIZATIONS of the New Germany parish have made available to Pastor W. P. Fischer a new projector for slides and filmstrips. This will fill a long-felt need in the educational work of the parish.

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First Lay Schools of Evangelism Concluded in Mississippi Synod

STARKVILLE—The Mississippi Synod may e the smallest synod in the ULC as far as umbers of pastors, congregations and mem- ers go, but this year it claimed a first in t least one thing—the evangelism lay chools.

The director, Dr. J. A. Keisler, confirmed hat the Mississippi schools were the first y be held in the United States, Canada, and he West Indies. Initial results of the schools, s far as quality of the faculty, presenta- ons, attendance, and enthusiasm, indicated uccess.

Instructors for both the northern and outhern schools were appointed at a meet- ng of the synod committee on social mis- ons. Faculty training schools were held Betheden Church, Louisville parish, and Luther Chapel, Burns-New Hope parish.

The lay schools opened with devotions d by Pastor Henry E. Moyer, followed y class sessions, reports from the eight lasses, an inspirational message and the losing prayer by Dr. Keisler. Two churches the synod did not participate.

Northern lay school met at Redeemer hurch of the Starkville Lutheran parish ith eight instructors, 28 congregational rep- sentatives and one visitor. The Rev. H. C. nn was chairman.

Southern lay school was held at Luther hapel, with seven instructors, 27 represen- tives and four visitors. The Rev. H. E. oyer was chairman for this school.

A congregational evangelism program in ch church based on the eight objectives scussed at the school will follow.

— CHANGES OF PASTORATE —

CENTRAL PENNSYLVANIA

OORHEAD, GERALD E. From Liberty Val- ley parish. To Mt. Zion Church, York.

RAESSER, DAVID E. From Sinking Valley parish. To Geeseytown Church, Holli- daysburg.

ROUP, R. PAUL. From First Church,

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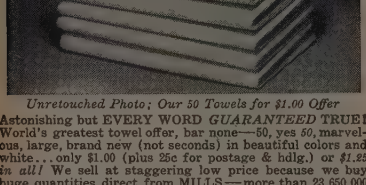

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CHANGES OF PASTORATE . . .

Lorain, Ohio, assistant pastor. To First Church, Johnstown, associate pastor.

WENTZEL, BERNARD E. From Treverton parish. Retirement.

WERNER, ERNEST G. From Grace Church, Altoona. To Holy Trinity Church, Lancaster, assistant pastor.

CENTRAL STATES

BARNELL, BARNI A. From Trinity Church, Greenleaf, Kan. To Trinity Church, Polk, and Zion Church, Benedict, Neb.

DECEASED

MRS. RAYMOND C. DEITZ died Dec. 30 at Sarasota, Fla. The former Carrie Whitteker married Dr. Raymond C. Deitz in 1911.

They served parishes in Buffalo and Middleburgh, N. Y.; Ramsey, N. J.; Brooklyn and Johnstown, N. Y.; and Hollis, Long Island, N. Y. Dr. Deitz retired in 1952.

Surviving Mrs. Deitz, besides her husband, are four sons, Dr. Reginald W. Deitz, of the Gettysburg Seminary faculty; the Rev. Charles E. Deitz, pastor of St. David's Church, Massapequa Park, N. Y.; Raymond C. Deitz, Jr., and William H. Deitz, and a daughter, Mrs. Norman Roper.

Funeral services were conducted Jan. at First Church, Albany, N. Y., by Pastor Morris Skinner.

DR. CAROLUS P. HARRY, 74, retired ULC pastor and former secretary on the Board of Education, died Dec. 23 at Norristown, Pa.

A native of Norristown, Dr. Harry was a graduate of the University of Pennsylvania and of Philadelphia Seminary and received his doctor of divinity degree from Carthage College.

Ordained in 1911, he served Holy Spirit Church, Reading, Pa., then became camp pastor for the Philadelphia area. From 1922-46 he was secretary in charge of college and university work for the ULC Board of Education.

Surviving Dr. Harry are his wife, the

rmer Lillian Dannaker; a daughter, Ruth; id a son, John.

Funeral services were conducted Dec. 27 Trinity Church, Norristown, by Dr. harles M. Cooper, president of the Penn-lvania Ministerium, and Trinity's pastor, e Rev. Robert E. Horne.

Interment was at Riverside Cemetery, orristown.

THE REV. WILLIAM L. PRICE, 82, tired ULC pastor, died Dec. 8 at York, Pa.

Pastor Price was a native of Williams-rt, Pa., and a graduate of Susquehanna niversity and Susquehanna Seminary.

Ordained in 1905, he served Elderton, yburg, Geeseytown, Oriole, Rural Valley, d Shannondale parishes in Pennsylvania. e retired in 1929.

Funeral services were conducted Dec. 11 York, Pa., by the Rev. Robert J. Calhoun, stor of Union Church, York, of which stor Price was a member, and Dr. Ralph Robinson, secretary of the Central Penn-lvania Synod. The Rev. Herman G uempfle conducted burial service at Union metery, Selinsgrove, Pa.

THE REV. JOHN W. WOLFE, 71, re-ed ULC pastor, died Dec. 20 at Marietta,

Born at Maytown, Pa., Pastor Wolfe was graduate of Gettysburg College and Get-burg Seminary.

He served Upper Frankford parish; Mt. lly Springs Church; Immanuel Church, lliamstown; and St. Matthew's Church, nuylkill Haven, all in Pennsylvania. He s pastor of St. Matthew's Church from 29 until his retirement in 1956.

Pastor Wolfe is survived by his wife, the mer Mildred Sload; two daughters, Mrs. cille Fetherolf and Mrs. Esther Clements, a son, John.

Funeral services were conducted Dec. 23 St. John's Church, Maytown, by Pennsyl-ia Ministerium President Charles M. oper and the Rev. Wilbur M. Allison, tor of St. John's Church.

nterment was at Maytown.

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Two Teachers: Kindergarten and First Grade in Texas Lutheran Christian Day School. State training and experience. One should be able to play organ. One or both able to take charge of choirs. Exciting opportunity in fast growing city. But apply now, THE LUTHERAN, Box 757.

WANTED

Director of Religious Education trained for Sunday School and Youth activities. State experience and salary expected. Write: Parish Education Committee, Trinity Lutheran Church, 401 Fifth Street North, St. Petersburg, Florida.

SALESMAN WANTED

To sell national newspaper advertising program in excellent territory. This "Support the Church" weekly series is now running regularly in over 950 newspapers in U.S.A. and Canada. This is an excellent opportunity for good man with character and sales ability. For full details, write Keister Advertising Service, Strasburg Virginia.

WANTED

Experienced Christian woman with executive ability for resident superintendent of home for aged women. Reply to: Mrs. Keyser Fry, Berkshire Hotel, Fifth & Washington Sts., Reading, Pa.

IN CONCLUSION

DR. EDGAR BROWN who writes our "Worship Notebook" section each week (somehow he missed this week) always writes in a lively style. He doesn't muffle his opinions in vague generalities, but mentions people, places, and practices quite specifically.

This sort of writing is highly readable but sure to stir up arguments. That's especially likely when a writer expresses opinions about a person—even if it's someone as far back as John the Baptist.

Dr. Brown wrote last month that John was "a fanatical zealot . . . No cozy parsonage with wall-to-wall carpeted floors, no car allowance and office hours for him." Dr. Brown nominated him as the "patron saint of the low churchmen, the give-us-more-simplicity people."

That drew a flurry of reaction, and not just because low churchmen don't believe in patron saints. A prominent scholar wrote that the John-the-Baptist piece was a surrender to the idea that "religion is, after all, simply and merely one more form for the expression of the total culture of our civilization."

JOHN WAS a rebel against easy-going religion among the Jews in his day. He attacked so violently that he got his head cut off. The excitement he stirred up prepared the way for Jesus who was also executed.

The opposite sort of people among the Jews in those days were the Sadducees, the high-church party who controlled the temple worship and lived in comfortable and profitable coexistence with the Roman rulers. They didn't like such controversial personalities as John or Jesus.

Trying to draw parallels between people of long ago and ourselves today is tricky business, of course. We would a rather be John the Baptist than a Sad ducee, I suppose. But how about bein the grandson of one or the other? Tha is, after the dust settled and the long pu began, which would you rather be?

There were lots of Christians in th early centuries who, like John, gave u the world and went to live in the deser existing on a handful of grain per da and no baths in a lifetime. It's doubtf whether they were on the true road the kingdom of God. As of 1959 mo of us would like to be Christian and com fortable. We'll let a well-tailored eva gelist like Billy Graham call us to r pentance, but John the Baptist might n appeal.

We can be Christian and comfortab part of the time, but not all the tim Every so often the bugle blows, and w have to take risks, make sacrifices, li dangerously. If we are so snuggled in a favorable social situation that we ca break loose, we're hopeless.

I DON'T SEE that this has anything do with high church or low churc Some congregations get used to elabora ritual and vestments which are shocki to others. These are trivial differenc

The real danger comes when we a no longer shocked by injustices, lovele ness, inordinate desire for self-advan ment. Those are the moments—and th come frequently to all of us—when too consent to the crucifixion of Lord. In such moments we must ha the capacity for praying "Lord ha mercy on me," and it doesn't mat whether we pray in Latin or Pennsylva Dutch.

John the Baptist was alive to the liv God, the Sadducees were not. No ot difference between them was importa

—ELSON RUF

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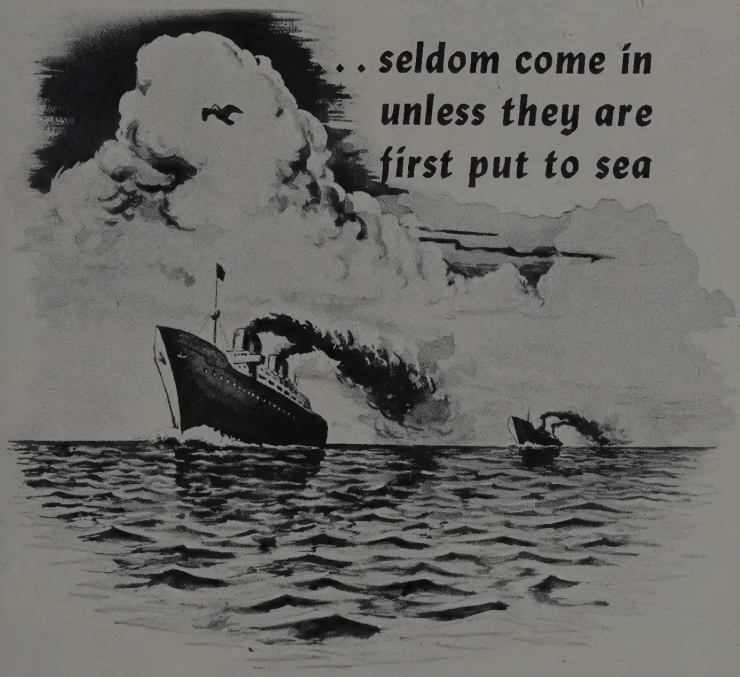

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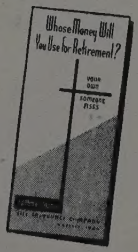

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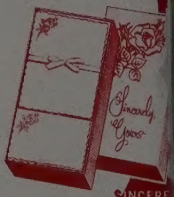

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